THE AMERICAN BIBLE
S. LUKE

FRANK SCHELL BALLENTINE

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LUKE

(GOSPEL—ACTS)

THE

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for

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INTRODUCTION.

S. LUKE'S Gospel differs from the other three in being dedicated to an individual.

The Acts is written for the benefit of the same individual and is a continuation of the Gospel story.

Theophilus seems to have been a Roman converted to Christianity. As a result the selection of narratives employed by S. Luke for his instruction brings out the width and universality of the love of God and shows the breaking down of the old Jewish exclusiveness.

The reference to the widow of Serepta and Naaman the Syrian (4: 26, 27), the sending out of the Seventy-two (10: 1), the parables of the Good Samaritan (10: 30–37), of the Lost Sheep, the Lost Piece of Money, and the Prodigal Son, (15: 1 ff), midway between the two, the story of Zacchæus the Publican, treated as a heathen, yet recognized as a son of Abraham (19: 9), and finally, the pardon of the penitent robber (23: 43), all

these show us plainly God the Son who has redeemed us, and not only us, but all mankind.

Luke displays another characteristic to which we should give our attention.

Over and above what he has in common with others we see in him a principle of selection which leads him to dwell on all parts of our Lord's teaching which pointed to a life of self-denial and Christlike generosity.

So he gives us the parables of the Rich Fool (12: 16–21), the Rich Man and Lazarus (16: 19–31), the Unjust Steward (16: 1–14), the counsel to the Pharisees to give alms (11: 41), to his disciples to sell what they have (12: 33), the blessings upon the poor and hungry (6: 20, 21).

All these are instances of S. Luke's desire to impress this ideal of an unselfish life upon the mind of his reader. So even in the account of the Baptist's teaching he tells us what neither S. Mark nor S. Matthew has given—the counsel John had given the people—"Let him who has two coats share with him who has none" (3: 11).

Nor should we fail to note the special stress which S. Luke lays on the praying of the Christ.

It is from S. Luke we learn that Jesus was praying at his baptism when the heavens were opened and the voice declared: "Thou art my beloved Son" (3: 22).

It is from S. Luke we learn that Jesus was praying when the fashion of his countenance was altered and the glory of the Transfiguration came upon him (9 : 29).

It is from S. Luke we learn that Jesus was praying when the disciples came and asked him to teach them how to pray (11 : 1).

It is from S. Luke we learn that Jesus prayed for S. Peter that his faith might not fail (22 : 32).

The life of prayer, then, no less than that of a self-chosen poverty, is what S. Luke shows us that we may meditate upon it and pattern after it, each man severally according to his ability.

So in its universality, in its tenderness, in its spirit of self-sacrifice, the Good News according to S. Luke is preëminently the Good News of the Saviour of men. For here we have that aspect of our Lord's ministry in which he is our great Example, no less than our great and authoritative Teacher. He is here seen to be at once holy, undefiled, and separate from sinners. He is seen to be fully able to have compassion on our infirmities and to cure our sicknesses.

The Good News according to S. Luke follows with a marvelous fitness upon that of S. Matthew, which brings before us the picture of the true King and the true Scribe. It follows with like fitness upon that of S. Mark in which we are shown the

characteristics of the true Servant of the Lord. It prepares the way for that of S. John, which presents the Word made flesh as manifesting his eternal Priesthood in its sacrificial and mediatorial aspect.

ACTS.

The Acts as already intimated has the same purpose as the Gospel. It is the history of the growth and development of the Church, but especially with reference to its spread among the heathen within the limits of the Roman Empire. The starting point of the book is at Jerusalem. Its close is at Rome.

When it opens circumcision is required, as well as purification, of every disciple. In fact Christianity is looked on only as a Jewish sect. But when it ends every barrier between the Jew and the heathen has been broken down. The Church has become universal in its every thought and purpose.

The main purpose of the writer, therefore, seems to be to inform a heathen convert of Rome how the Gospel had been brought to him, and how it had gained the width and universality with which it was presented to him.

In this book the same principle of selection of material as in the Gospel is to be noted. That is the Gospel of the saintly life. This is the record of the work of the Holy Spirit the Sanctifier. See chapters 1 : 2, 5, 8, 16; 2 : 4, 17, 33; 4 : 31; 5 : 3, 9, 32; 6 : 3, 5; 7 : 51, 55; 8 : 15–17, 18–20, 39; 9 : 17, 31; 10 : 44–47; 11 : 15–17, 24; 13 : 2–4, 9; 15 : 8, 28; 16 : 6, 7; 19 : 6; 20 : 23, 28; 21 : 11; 28 : 25.

S. LUKE—(Gospel).

My Dear Theophilus:

Many have undertaken to write a narrative of what has happened among us. In doing this they have followed the account of those eyewitnesses and servants of the word from the beginning who delivered them to us. So having traced the course of everything accurately from the first, it seemed good to me also to write you in due order, that you might know the certainty of what you were taught by word of mouth.

In the reign of Herod, King of Judæa, there was a priest named Zachariah. He belonged to the class called after Abijah and his wife also, whose name was Elizabeth, was a descendant of Aaron. They were both good people who lived strictly in conformity to all the commandments and requirements of the Lord.

They had no child, because Elizabeth was barren and they were both well on in years.

Now in accordance with the custom of the priest's office he gained by lot the duty of entering the Holy Place and burning incense, and at the time of incense all the people were outside praying.

Then an angel of the Lord appeared to him and stood on the right side of the altar of incense. He was startled at the sight and was afraid. But the angel said to him:

"Do not be afraid, Zachariah.

For your prayer has been heard.

Your wife Elizabeth will bear you a son,

And you will call him John.
And he will be a joy and delight to you,
And many will rejoice at his birth.
For he will be great in the sight of the Lord
And will drink no wine nor strong drink.
He will be filled with the Holy Spirit from his birth,
And will turn many of the children of Israel to the Lord their God.
He will go before him in the spirit and power of Elijah,
To turn the hearts of fathers to children,
And the disobedient to the wisdom of the good,
To make ready for the Lord a people prepared for him."

"How shall I know this?" said Zachariah to the angel. "For I am an old man and my wife is well on in years."

"I am Gabriel who stand in the presence of God. I was sent to speak to you and to tell you this good news. And, listen, you will be mute and not able to speak till the day these things take place, because you did not believe my word which will in due time be fulfilled."

The people were looking for Zachariah and were wondering at his staying so long in the Holy Place.

But when he came out he could not talk to them, so they knew he had seen a vision in the Holy Place.

He kept making signs to them and remained mute.

As soon as the days of his service were ended he went home.

After this his wife Elizabeth conceived and lived in seclusion five months, and said:

"In this way has the Lord dealt with me now that he has looked on me to take away my reproach among men."

Six months later the angel Gabriel was sent from God to a city of Galilee called Nazareth to a young girl engaged to a man whose name was Joseph, a descendant of David.

The name of the young girl was Mary.

He came in and said to her:

"Hail! highly favored one!

The Lord is with you."

But she was greatly startled at the saying and began to consider what such a greeting could mean.

"Do not be afraid, Mary," the angel said to her.

For you have found favor with God.

And listen! you will conceive and bear a son,

And you will call him Jesus.

He will be great and will be called the Son of the Highest.
And the Lord God will give him the throne of his ancestor David.
He will reign over the descendants of Jacob forever,
And to his kingdom there will be no end."
"How shall this be since I am not married?"
"The Holy Spirit will come on you
And the power of the Most High will overshadow you.
And so the Holy Child will be called the Son of God.
And your cousin Elizabeth has also conceived a son in her old age,
And this is the sixth month with her who was called barren.
For no word from God will be powerless."
"I am the Lord's slave," said Mary. "May it happen to me just as you say."
The angel left her.

After this Mary got up and hurried into the hill country, to a city of Judah, and went into the house of Zachariah and greeted Elizabeth.

And as soon as Elizabeth heard Mary's greeting the child leaped within her, and she was filled with the Holy Spirit and cried aloud:

"Blessed are you among women,
And blessed is your unborn child.
And how does it happen to me that the mother of my Lord should come to me?
For as soon as the sound of your greeting reached my ears, the child leaped within me in exultation.
Blessed is she who believed.
For there will be a fulfilment of what was told her from the Lord."

Mary said:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my saviour.
For he hath regarded
The lowliness of his handmaiden.

For, behold, from henceforth
All generations shall call me blessed.
For he that is mighty hath magnified me,
And holy is his name.
And his mercy is on them that fear him
Throughout all generations.

He hath showed strength with his arm.
He hath scattered the proud in the imaginations of their hearts.
He hath put down the mighty from their seat.

And hath exalted the humble and meek.
He hath filled the hungry with good things,
And the rich he hath sent empty away.

He remembering his mercy
Hath holpen his servant Israel,
As he promised to our forefathers,
Abraham and his seed, forever."

Mary stayed with Elizabeth about three months and then went home.

In due time Elizabeth gave birth to a son.

Her neighbors and her relations heard the Lord had been very kind to her, and they rejoiced with her.

The eighth day they came to circumcise the little one, and they called him Zachariah after his father.

"Not at all," said his mother, "but he shall be called John."

"None of your relations has that name," they said.

Then they nodded to his father to find out what he wished him to be called.

He asked for a writing tablet and wrote:

"His name is John."

They all wondered.

Then Zachariah at once recovered his voice and

the use of his tongue and he began to talk and to praise God.

All the neighbors were afraid, and in all the hill-country of Judæa all these things began to be very much talked about, and all who heard them were keeping them in mind and were saying:

"What then will this child be?"

His father Zachariah was filled with the Holy Spirit and prophesied:

"Blessed be the Lord God of Israel.
For he hath visited and redeemed his people,
And hath raised up a mighty salvation for us,
In the house of his servant David,

As he spake by the mouth of his holy prophets,
Which have been since the world began,
That we should be saved from our enemies
And from the hand of all that hate us,

To perform the mercy promised to our forefathers
And to remember his holy covenant;
To perform the oath which he sware to our forefather Abraham
That he would give us,

That we being delivered out of the hand of our enemies

Might serve him without fear.
In holiness and righteousness before him
All the days of our life.

And, thou, child, shalt be called the prophet of the Most High,
For thou shalt go before the face of the Lord to prepare his ways;
To give knowledge of salvation unto his people
For the remission of their sins

Through the tender mercy of our God,
Whereby the dayspring from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death
And to guide our feet into the way of peace."

The child grew, became strong in spirit and lived in lonely places till the day of his showing to Israel.

At that time an order was issued by the Emperor Augustus that a census of the whole empire should be taken. This was the first census taken while Quirinius was governor of Syria. So every one went to his own city to be registered.

Now Joseph also went up from Nazareth in Galilee to Bethlehem in Judæa the city of David,

because he belonged to the family of David and was one of his descendants, to be registered with Mary who was engaged to him and who was about to become a mother.

So while they were there her time came and she gave birth to her first son, and since there was no room for them in the inn she wrapped him up and laid him in a manger.

There were some shepherds in the same place that night out in the fields watching their flocks. And an angel of the Lord stood by them and the glory of the Lord shone round them, and they were very much afraid. And the angel said to them:

"Do not be afraid. For, listen, I am bringing
you good news of great joy,
Which will be to all people.
For there has been born to you to-day in the city
of David,
A Saviour who is Christ the Lord.
And this is your sign: You will find a child
wrapped up
And lying in a manger."

And suddenly there was with the angel a throng of the army of heaven praising God, and saying:

"Glory to God in the highest
And on earth peace among men in whom he delights."

When the angels had gone away from them to heaven the shepherds began to talk to each other:

"Come now, let us go to Bethlehem," they said, "and see this which has happened, which the Lord has made known to us."

So they hurried and went and found both Mary and Joseph and the child lying in a manger, and when they saw it they made known what was told them about the child. And everybody who heard it wondered about the things which the shepherds told them, but Mary kept treasuring up every word and kept going over it in her mind.

The shepherds went back praising God and singing hymns to him for everything they had heard and seen just as it was told them.

Eight days later when it was time to circumcise the child he was named Jesus, the name by which he was called before his conception.

When it was time for them to be purified according to the law of Moses they took him up to Jerusalem to present him to the Lord just as it is written in the law of the Lord:

"Every male which is born shall be called holy to the Lord,"

and to offer a sacrifice according to what is said in the law of the Lord:

"A pair of turtle doves, or two young pigeons."

Now there was in Jerusalem a man named Symeon. He was a good, religious man who was looking for the consolation of Israel, and the Holy Spirit was on him. And it had been revealed to him by the Holy Spirit that he should not die before he had seen the Lord's Anointed.

He came into the Temple under the influence of the Spirit: and when the parents brought in the child Jesus to do for him as the law required, he took the child into his arms and blessed God, and said:

"Lord, now lettest thou thy servant depart in peace
According to thy word.
For mine eyes have seen thy salvation
Which thou hast prepared before the face of all people.
A light to lighten the Gentiles,
The glory of thy people Israel."

His father and mother kept wondering at what was being said about him. And Symeon blessed them and said to Mary his mother:

"Listen, this child is set for the falling and the
rising of many in Israel,
And for a sign which is spoken against.
Yes, a sword will pierce through your own
soul also,
That the thoughts of many minds may be
revealed."

And Anna a Prophetess was there. She was the daughter of Phanuel, of the tribe of Asher. She was very old and had been married seven years from her girlhood, and had been a widow till she had reached the age of eighty-four years. She never left the Temple but kept worshipping God with fastings and prayers day and night. And she, coming up at that very time, kept giving thanks to God and kept talking about him to all who were looking for the redemption of Jerusalem.

So when they had done everything according to the law of the Lord they went back to Galilee to their own city Nazareth.

The child kept growing and becoming strong in spirit, being filled with wisdom, and the favor of God was on him.

His parents used to go to Jerusalem every year

at the feast of the Passover. So when he became twelve years of age they went up to the feast as they were accustomed to do, and when it was over and they were going home, the boy Jesus staid behind in Jerusalem, and his parents did not know it. But thinking he was in the company they went a day's journey and then began to look for him among their relations and acquaintances, and when they did not find him they turned back to Jerusalem searching for him everywhere. And after three days they found him in the Temple sitting among the teachers listening to them and asking them questions. And all those who were listening to him were astonished at his intelligence and his answers. And when they saw him they were dumbfounded and his mother said to him:

"My child, why did you treat us this way? Listen, your father and I have been searching for you with aching hearts."

"Why were you searching for me? Did you not know that I must be in my Father's house?"

But they did not understand what he said to them. So he went down with them to Nazareth and was obedient to them.

His mother kept treasuring up every word in her memory.

And Jesus kept advancing in wisdom, and age, and in favor with God and men.

Now in the fifteenth year of the reign of the Emperor Tiberias, when Pontius Pilate was governor of Judæa, Herod was prince of Galilee, his brother Philip was prince of the district of Ituræa and Trachonitis, and Lysanias was prince of Abilene, when Annas and Caiaphas were High Priests, the word of God began to come to John the son of Zachariah in the wilderness. And he went into the whole neighborhood of the Jordan proclaiming the purification of a change of mind and purpose of heart for sending away sins.

This was in fulfilment of what was written in the book of the sayings of the Prophet Isaiah:

The voice of one crying in the wilderness:
Prepare ye the way of the Lord.
Make his paths straight.
Every valley shall be filled,
Every mountain and hill shall be brought low.
The crooked shall become straight,
The rough ways smooth.
All flesh shall see the salvation of God.

So John used to say to the crowds who kept coming out to be purified by him:

You broods of vipers! Who warned you to flee from the coming wrath?

Produce at once then fruits worthy of a change of mind and purpose of heart,

And do not begin to say to yourselves: Abraham is our father.

For I tell you: God can raise up children to Abraham from these very stones.

Yes, and already, is the axe lying at the root of the trees,

So every tree which is not bearing good fruit is being cut down and thrown into the fire."

"What then are we to do?" the crowds would ask him.

"Let him who has two coats share with him who has none, and let him who has food do the same."

Saloon-keepers[1] also came to be purified, and said to him:

"Teacher, what are we to do?"

"Use no illegal methods in the conduct of your business."

And soldiers on the march would ask him:

"And we—what are we to do?"

"Never extort money from any one by violence nor accuse any one wrongfully, and be content with your pay."

Now while the people were in suspense and everybody was debating with themselves about John whether he was really the Christ, John answered and said to them all:

[1] See note on p. 281.

"I am purifying you with water,
But the stronger than I is coming.
I am not of enough importance to undo his sandals.
He will purify you with the Holy Spirit and fire.
His winnowing fan is in his hand.
He will thoroughly clean his threshing floor.
He will gather the wheat into his barn.
But the chaff he will burn up with unquenchable fire."

So with many such exhortations he kept telling the good news to the people.

But Prince Herod, being reproved by John about Herodias, his brother's wife and about all the wicked things he had done, added this also to them all, that he shut up John in prison.

Now when all the people were purified, Jesus also was purified, and while he was praying, the heaven was opened and the Holy Spirit came down on him in bodily shape like a dove and a voice came from heaven:

"Thou art my beloved Son.
In thee I have been well pleased."

When he began his ministry Jesus was about thirty years old, and was a son, as it was supposed, of Joseph,

The son of Heli,	The son of Er,
" " " Matthat,	" " " Jesus,
" " " Levi,	" " " Eliezer,
" " " Melchi,	" " " Jorim,
" " " Jannai,	" " " Matthat,
" " " Joseph,	" " " Levi,
" " " Mattathias,	" " " Symeon,
" " " Amos,	" " " Judah,
" " " Nahum,	" " " Joseph,
" " " Esli,	" " " Jonam,
" " " Naggai,	" " " Eliakim,
" " " Maath,	" " " Melea,
" " " Mattathias,	" " " Menna,
" " " Semei,	" " " Mattatha,
" " " Joseph,	" " " Nathan,
" " " Judah,	" " " David,
" " " Joanna,	" " " Jesse,
" " " Rhesa,	" " " Obed,
" " " Zerubbabel,	" " " Boaz,
" " " Shealtiel,	" " " Salmon,
" " " Neri,	" " " Nahshon,
" " " Melchi,	" " "Amminadab,
" " " Addi,	" " " Arni,
" " " Cosam,	" " " Hezron,
" " " Elmodam,	" " " Perez,.

The son of Judah,	The son of Shem,
" " " Jacob,	" " " Noah,
" " " Isaac,	" " " Lamech,
" " " Abraham,	" " " Methuselah,
" " " Terah,	" " " Enoch,
" " " Nahar,	" " " Jared,
" " " Serug,	" " " Mahalaleel,
" " " Reu,	" " " Cainan,
" " " Peleg,	" " " Enos,
" " " Eber,	" " " Seth,
" " " Shelah,	" " " Adam,
" " " Cainan,	" " " God.
" " " Arphaxad,	

Now Jesus, full of the Holy Spirit went back from the Jordan and was being led in the Spirit in the wilderness forty days while he was being tempted by the devil.

He ate nothing in those days, and when they were over he was hungry.

Then the devil said to him:

"If you are the son of God, tell this stone to become a loaf of bread."

"It has been written," Jesus answered:

"Man shall not live by bread alone."

He took him up and showed him all the kingdoms of the world in the twinkle of an eye.

"I will give you all this authority and their glory," the devil said to him, "for it has been handed over to me and to whomever I wish I give it. So if you shall worship me, all will be yours."

"It has been written," Jesus answered:

> "Thou shalt worship the Lord thy God,
> And him only shalt thou serve."

He took him to Jerusalem and set him on the pinnacle of the Temple, and said to him:

"If you are God's son, throw yourself down from here. For it has been written:

> He shall give his angels charge over thee to guard thee,
> And that on their hands they shall bear thee up,
> Lest at any time thou dash thy foot against a stone."

"It is said," Jesus answered:

> "Thou shalt not tempt the Lord thy God."

When the devil had completed every temptation he left Jesus till a favorable opportunity presented itself.

Jesus went back in the power of the Spirit to Galilee, and reports about him spread through all that neighborhood, and he began to teach in their synagogues and was being praised by everybody.

He came to Nazareth where he had been brought up, and on the Sabbath he went into the synagogue

as he was accustomed to do, and stood up to read the Scriptures. The book of the Prophet Isaiah was given to him. So when he had opened it he found the place where it had been written:

"The Spirit of the Lord is upon me.
For he hath anointed me to tell the good news to the poor.
He hath sent me to proclaim release to the captives,
Recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

He closed the book, gave it back to the attendant and sat down: and the eyes of everybody in the synagogue were on him.

"To-day has this scripture been fulfilled in your ears," he began to say to them.

Everybody was speaking well of him and was wondering at the lovely thoughts to which he was giving expression, and they kept saying:

"Is not this Joseph's son?"

"No doubt you will quote me this proverb," he said to them, "Physician, cure yourself. What we have heard done in Capernaum do also here in your own country."

But he said:

"To tell you the truth, no prophet is acceptable in his own country. And to tell you truly there

were many widows in Israel in the time of Elijah when the heaven was shut up for three years and six months when a great famine came over all the land, and to not one of them was Elijah sent except to a widow of Zarephath in the land of Sidon. And there were many lepers in Israel in Elisha the Prophet's time and not one of them was cured except Naaman the Syrian."

When they heard this everybody in the synagogue went into a rage and got up and threw him out of the city and brought him to the brow of the hill on which their city was built to throw him down. But he went through them and continued on his way.

He went down to Capernaum a city of Galilee. One Sabbath he was teaching them, and they were astonished at his teaching, for his word was with authority.

Now there was in the synagogue a man with a spirit of an unclean demon and he cried aloud:

"Ah! what do you wish of us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God."

"Be still and come out of him!" said Jesus in rebuke.

The demon threw him down among them and came out of him without hurting him. And they

were all astonished and kept talking to each other and saying:

"What a word is this? For with authority and power he gives his orders to the unclean spirits and they come out."

The report about him kept spreading into every part of the neighborhood.

He got up and went from the synagogue into the house of Simon.

Now the mother of Simon's wife was in a high fever, and they asked him about her. And he stood over her and rebuked the fever and it left her: And she at once got up and began to wait on them.

At sunset everybody who had any one sick with different diseases brought them to him: And he laid his hands on every one of them and cured them. And demons also would come out of many, crying out and saying:

"You are the Son of God."

He would rebuke them and not allow them to talk because they knew he was the Christ.

When it was day Jesus went out into a lonely place: and the crowds began to look for him, and

they came to him and tried to keep him from going away from them. But he said to them:

"I must tell the good news of the Kingdom of God to other cities also, for it was for this I was sent."

He was proclaiming the Good News in the synagogues of Galilee.

Now once when the crowd was pressing on him and was listening to the word of God he was standing by the lake of Gennesaret, and he saw two boats close to the shore, but the fishermen had gone out of them and were washing their nets. One of the boats was Simon's. So he got into it and asked him to pull out a little from the shore. Then he sat down and began to teach the crowds from the boat.

But when he stopped talking, he said to Simon:

"Pull out into deep water and let down your nets for a haul."

"Master, we worked hard all night and caught nothing, but, since you say so, I shall let down the nets."

They did it and enclosed a great number of fish. But their nets were beginning to break. So they nodded to their partners in the other boat to come

and help them: And they came, and they filled both the boats so that they were beginning to sink.

When Simon Peter saw it he fell down at Jesus' knees and said:

"Go away from me, for I am a wicked man, Lord."

For he was astonished, and everybody with him at the haul of fish they had made. And so were James and John the sons of Zebedee who were Simon's partners.

And Jesus said to Simon:

"Do not be afraid. From now on you shall catch men."

They brought their boats to land, left everything and followed him.

He was in one of their cities.

There was a man full of leprosy: and when he saw Jesus he fell on his face and begged him:

"Lord, if you wish you can cure me."

He put out his hand and touched him:

"I wish it," he said. "Be cured."

The leprosy at once left him.

He told him not to tell any one but to go and show himself to the priest, and offer for his cure just as Moses directed for a witness to them.

But the story about him kept spreading all the more, and great crowds kept coming to hear and to be cured of their sicknesses. But he himself kept going into lonely places and praying.

One day he was teaching, and some Pharisees and Teachers of the Law were sitting by. They had come out of every town of Galilee, Judæa and Jerusalem. And the power of the Lord was with Jesus to cure.

Some men brought in a bed a man who had been paralyzed, and they were trying to bring him in and lay him before him. So when they failed to find a way to bring him in because of the crowd they went up to the roof and let him down through the tiles with his couch among them all before Jesus.

"My man," said Jesus, when he saw their faith, "your sins are sent away."

Then the Scribes and Pharisees began to discuss it and say:

"Who is this who is talking blasphemy? Who can send away sins but God alone?"

Jesus noticed their discussions and said to them:

"What are you discussing with yourselves? Which is easier to say, Your sins are sent away, or to say, Rise and walk? But that you may know

the Son of man has authority on earth to send away sins,"—he said to the paralyzed man, "I tell you, Rise, and take your couch and go to your house."

He at once stood up before them, took what he was lying on, and went off to his house praising God.

They were all astonished and began to praise God, and they were afraid and said:

"We have seen strange things to-day."

After this he went out and saw a saloon-keeper named Levi sitting in his saloon, and said to him:

"Follow me."

He left everything, got up, and began to follow him.

Levi gave him a great reception in his house: and there was a great crowd of saloon-keepers and others who were with them at table. And the Pharisees and their Scribes kept complaining to his disciples and saying:

"Why do you eat and drink with saloon-keepers and prostitutes?" [1]

Jesus answered them:

"Those who are well need no physician, but those who are sick. I have not come to call good

[1] See note on p. 281.

people but bad people to a change of mind and purpose of heart."

"John's disciples often fast and pray," they said to him, "and so do those of the Pharisees, but yours eat and drink."

"Surely you cannot make the bridegroom's friends fast while he is with them? But a time will come when the bridegroom will be taken from them and then they will fast."

He also gave them this illustration:

"No one tears a piece from a new garment and puts it on an old one. If he does, he will not only tear the new one but the patch from the new one will not match the old one.

And no one puts new wine into old wine skins. If he does, the new wine will not only burst the skins, but the wine itself will be spilled, and the skins be destroyed. But new wine must be put into fresh wine-skins. No one desires new wine after drinking old. For he says, the old is better."

One Sabbath he was going through the wheat fields and his disciples were picking the heads of wheat, rubbing them in their hands and eating them. But some of the Pharisees said:

"Why are you doing what it is not right to do on the Sabbath?"

Jesus answered them:

"Have you never read what David did when he was hungry, he and those with him? how he went into the House of God and took and ate the shew bread, and gave to those with him, which it is not right for any one but the priests alone to eat?"

And he said to them:

"The Son of man is Lord of the Sabbath."

Another Sabbath he went into the synagogue and was teaching: and a man whose right hand was withered was there: and the Scribes and the Pharisees kept watching him to see if he would cure him on the Sabbath that they might find a charge to bring against him.

But he knew their discussions and said to the man with the withered hand:

"Get up and stand among us."

He rose up and stood.

Then Jesus said to them:

"I ask you again, if it is right to do good on the Sabbath, or to do harm, to save life, or to destroy it?"

He looked round on them all:

"Stretch out your hand," he said to him.

He did so and his hand was restored.

But they were enraged and began to discuss with each other what they might do to Jesus.

At that time he went out to the mountain to pray, and spent the whole night in prayer to God. And when it became day he called his disciples to him and chose from them twelve whom he also named apostles:

Simon whom he also named Peter, and Andrew his brother,
James and John;
Philip and Bartholomew,
Matthew and Thomas;
James son of Alphæus and Simon who was called the Zealot,
Judas son of James, and Judas Iscariot who became a traitor.

He came down with them and stopped on a level place, and there were with him a great crowd of his disciples and a great throng of people from the whole of Judæa, Jerusalem and the seacoast of Tyre and Sidon, who came to hear him and to be cured of their diseases: and those who were troubled with evil spirits were being cured: and the whole crowd were trying to touch him because power was going from him and he was curing everybody.

Then raising his eyes he looked at his disciples, and said :

"Blessed are you poor !
For yours is the Kingdom of God.
Blessed are you who are now hungry !
For you will be filled.
Blessed are you who are now weeping !
For you will laugh.
Blessed are you when men shall hate you,
Shall separate you from themselves
Shall reproach you
Shall cast out your name as evil,
For the Son of man's sake.
Rejoice in that day, and leap for joy.
For your reward will be great in heaven.
For their fathers treated the prophets in the same way.
But woe to you rich !
For you now have your comforter.
Woe to you who are now full !
For you will be hungry.
Woe to you who are now laughing !
For you will mourn and weep.
Woe to you when every body shall speak well of you !
For their fathers treated the false prophets in the same way.

But I tell you who are listening:
Love your enemies.
Act nobly towards those who hate you.
Bless those who curse you.
Pray for those who insult you.
To him who strikes you on one cheek
Offer also the other.
And when any one takes away your cloak,
Do not forbid him to take your coat also.
Give to every one who asks you,
And from him who is taking away what is yours,
Do not ask them back again.
And as you wish men to do to you,
You do the same to them.
If you love those who love you,
What thanks are due you?
For even bad people love those who love them.
And if you do good to those who do good to you,
What thanks are due you?
Even bad people do that.
And if you lend to those from whom you expect to receive.
What thanks are due you?
Even bad people lend to bad people to receive as much again.

But love your enemies,
And do them good,
And lend, never despairing:
And your reward will be great,
And you will be the sons of the Most High,
For he is kind to the thankless and bad.

Become merciful,
Just as your Father is merciful.
Do not judge,
And you will never be judged.
Do not condemn,
And you will never be condemned.
Set free,
And you will be set free,
Give,
And it will be given to you:
Good measure,
Pressed down,
Shaken together,
Running over,
Will they pour into your lap.
For with the measure you measure
It will be measured to you.

He gave them this illustration:
Surely the blind cannot lead the blind?
Will they not both fall into the ditch?
A scholar is not above his teacher,

But every finished scholar will be like his teacher.

But why do you look at the mote in your brother's eye,
And yet you do not see the beam in your own eye?
How can you say to your brother: Brother, let me pull out the mote which is in your eye,
When you yourself do not see the beam in your own eye?
You hypocrite!
First throw the beam out of your own eye,
And then you will see clearly to pull out the mote which is in your brother's eye.

For there is no such thing as a good tree bearing bad fruit
Nor again is there such a thing as a bad tree bearing good fruit.
For every tree is known by its own fruit.
For it is not from thorn bushes figs are gathered.
Nor is it from bramble bushes grapes are gathered.

A good man out of the good treasure of his heart
Produces what is good.

A bad man out of the bad
Produces what is bad.
For from an overflowing heart he talks.
Why do you call me, Lord, Lord,
And do not do what I say?
Every one who comes to me, hears my sayings, and does them,
I will show you to whom he is like.
He is like a man building a house
Who dug, kept deepening, and laid a foundation on the rock.
So when a flood occurred,
The stream broke against that house,
But could not shake it.
For it was well built.

But he who has heard and has not acted on it,
Is like a man
Who built a house on the earth
Without a foundation.
Against it the stream broke
And it at once fell in,
And the wreck of that house was great."

When he had finished all he had to say to the people he went into Capernaum.

Now a Roman Captain's slave who was dear to him was sick and at death's door. So having

heard about Jesus he sent some elders of the Jews to him asking him to come and save his slave.

They came to Jesus and kept asking him earnestly to do so, and said:

"He is worthy for whom you should do this, for he loves our nation and he himself built our synagogue."

Jesus started to go with them. But when he was not far from the house the Captain sent some friends of his and said to him:

"Lord, do not trouble yourself. For I am not of enough importance for you to come under my roof: and this was the reason I did not think myself fit to come to you: but say the word and my boy will be cured. For I also am a man under authority, with soldiers under myself, and I say to this one, Go, and he goes, and to another, Come, and he comes, and to my slave, Do this, and he does it."

When Jesus heard this he wondered at him, and turned to the crowd which was following him, and said:

"I tell you, I never found such faith even in Israel."

The messengers went back to the house and found the slave getting well.

Soon afterwards he went into a city called Nain.

His disciples were going with him and a great crowd. And as he came near the gate of the city a dead man, the only son of his mother, was being carried out, and she was a widow, and a number of the people of the city was with her. And when the Lord saw her he took pity on her, and said to her:

"Do not weep."

And he came near and touched the bier, and the bearers stood still, and he said:

"Young man, I say to you, Arise."

The dead man sat up and began to talk, and he gave him to his mother.

They were all afraid, and began to praise God and say:

"A great Prophet has risen up among us," and, "God has visited his people."

This story about Jesus spread through the whole of Judæa and all the surrounding country.

John's disciples brought him word about all these things. And he called two of them and sent them to the Lord, and said:

"You are the coming One, or are we to look for another?"

When the men came to him, they said:

"John the Purifier has sent us to you to say:

You are the coming One, or are we to look for another?"

Just then he had cured many of diseases and plagues, and evil spirits, and to many who were blind he gave sight. So his answer to them was:

"Go take back word to John what you have seen and heard:
The blind are seeing again,
The lame are walking about,
The lepers are being cured,
The deaf are hearing,
The dead are being raised up,
The poor are having the good news told to them:
Blessed is he whoever shall not be offended in me."

When his messengers had gone away, Jesus began to say to the crowds about John:

"What did you go out into the wilderness to look at?
A reed shaken by the wind?
But what did you go out to see?
A man dressed in fine clothes?
But those who are expensively dressed
And live in luxury are in palaces.
But what did you go out to see?
A Prophet?

Yes, I tell you, and more than a Prophet.
This is he about whom it has been written:

Behold, I am sending my messenger before thy face.
He shall prepare thy way before thee.

I tell you: No one is greater than John
Among those born of women.
But the least in the Kingdom of God
Is greater than he."

All the people who heard him and the saloon-keepers acknowledged the justice of God by being purified with John's purification. But the Pharisees and the lawyers nullified the purpose of God concerning themselves, by not having been purified by him.

Jesus continued:

"To what then shall I compare the men of this generation?
And what are they like?
They are like children sitting in the market
And calling to each other:
We played the flute for you,
And you did not dance,
We wailed,
And you did not weep.
For John the Purifier has come neither eating bread nor drinking wine,
And you say: He has a demon.

The Son of man has come eating and drinking,
And you say: A glutton and wine drinker!
A friend of saloon-keepers and prostitutes!"
And yet wisdom has been vindicated by all her children.

One of the Pharisees asked him to eat with him: And he went into the house and took his place at table.

Now there was a bad woman in the city who got to know he was at table in the Pharisee's house. So she brought an alabaster jar of perfume and stood behind him at his feet weeping, and she began to wash his feet with her tears and to wipe them with her hair, and she kept kissing his feet and anointed them with the perfume.

But when the Pharisee who had invited him saw it, he said to himself:

"If this man was the Prophet he would have known who, and what kind of a woman, this is who is touching him. For she is bad."

Then Jesus answered him:

"Simon, I have something to say to you."

"Teacher, say on."

"Two people were in debt to a money lender. One owed five hundred dollars, the other fifty. As they could not pay him back he was indulgent to them both. So which will love him most?"

"I suppose the one to whom he was most indulgent."

"You are right."

Then he turned to the woman:

"Do you see this woman?

I came into your house

You gave me no water for my feet.

But she has wet my feet with tears,

And wiped them with her hair.

You gave me no kiss.

But she, from the time I came in, has not stopped kissing my feet.

You did not anoint my head with oil.

But she has anointed my feet with perfume.

For this reason, I tell you her many sins are sent from her,

Because she loved much.

But that one for whom little is sent away,

Loves little."

He spoke to her:

"Your sins are sent away."

Then his fellow guests began to say to each other:

"Who is this who even sends away sins?"

He said to the woman:

"Your faith has saved you. Go in peace."

Soon afterwards he went on a journey through cities and villages proclaiming and making known the good news of the Kingdom of God. The twelve also were with him and some women who had been cured of evil spirits and sicknesses, Mary called Magdalene from whom seven demons had gone out, Joanna the wife of Chuza, Herod's steward, Susanna, and many others who kept assisting Jesus and his Apostles with their means.

A great crowd was collecting. People kept coming to him from city after city. Then he spoke to them by means of an illustration:

"The sower went out to sow his seed. And as he was sowing some of the seed fell along the path, and was trodden on and the birds ate it up. Some fell on the rock, and as soon as it grew up it withered away, because it had no moisture. Some fell among thorns, and the thorns grew up with it and choked it. Some fell on good ground, and grew and bore fruit a hundredfold."

When he had said such things he would call out:

"He who has ears to hear let him hear."

His disciples kept asking him the meaning of this illustration.

He said:

"It has been given to you to know the secret truths of the Kingdom of God, but to others they are told in illustrations, that

> Seeing they might not see,
> And hearing they might not understand.

The meaning of the illustration is this:

The seed is the word of God. The seed along the path are those who hear. Then the devil comes and takes the word from their hearts that they might not believe and be saved.

Those on the rock are they who, when they hear, receive the word with joy, yet have no root. They believe for a while, but in time of temptation they draw back.

That which fell among the thorns are those who have heard and as they go on their way they are choked with cares and riches and pleasures of this life and bring nothing to perfection.

That which fell on the good ground are those who in a noble and generous heart have heard the word, keep it, and go on patiently bearing fruit.

No one when he has lit a lamp covers it with a vessel, or puts it under a couch, but he puts it on a stand, that those who are coming in may see the light.

For nothing is hid
Which shall not become plain,
Nor secret
Which shall never be known
Nor come to light.
So see to it how you hear.
For whoever has
To him will be given
And whoever has not
Even what he seems to have
Will be taken from him."

His mother and his brothers came to him, and could not get to him for the crowd. Some one brought him word:

"Your mother and your brothers are standing outside wishing to see you."

He said to them:

"My mother and my brothers are these who are listening to the word of God and are acting on it."

One day he and his disciples got into a boat and he said to them:

"Let us go to the other side of the lake."

They put off.

But while they were sailing, Jesus fell asleep. And a squall came down on the lake, and the boat began to fill and they were in danger. But they came and roused him and said:

"Master! Master! we are perishing!"

But when he was roused, he rebuked the wind and the raging of the water and they fell, and a calm followed.

"Where is your faith?" he said to them.

But they were afraid and wondered, and said to each other:

"Who then is this that he gives orders even to the wind and the water and they obey him?"

They came to the country of the Geresenes which is opposite Galilee. And when he had gone ashore a man of the city possessed with demons met him. He had not worn any clothes for a long time and he did not stay at home but in the tombs. When he saw Jesus he cried out and fell down before him and with a loud voice he said:

"What do you wish of me, Jesus, Son of the Most High God? I beg you not to torment me."

For Jesus was telling the unclean spirit to come out of the man. For it had often seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands he was driven by the demon into the lonely places.

Jesus asked him:

"What is your name?"

"Legion," he said, for many demons had gone into him. And they kept begging him not to order them to go into the abyss.

Now there was a large drove of pigs there feeding on the mountain: and they begged him to allow them to go into them: and he allowed them. So the demons went out of the man and went into the pigs. And the drove rushed down the precipice into the lake and were drowned.

When the herdsmen saw what had happened they fled and brought word to the city and to the surrounding farms. Then they went out to see what had happened, and came to Jesus and found the man from whom the demons had gone out sitting at Jesus' feet clothed and in his right mind. And the whole throng from the surrounding country of the Geresenes asked him to go away from them. For they were very much afraid. So he got into the boat and went back. But the man from whom the demons had gone out kept begging him to let him be with him. But he sent him away, and said:

"Go back home and tell what great things God has done for you."

So he went through the whole city and made known what great things Jesus had done for him.

On his return, Jesus was welcomed by the crowd. For everybody was looking for him. And a man named Jair who was a President of the synagogue came and fell at his feet and kept begging him to come to his house, because he had an only daughter about twelve years old and she was dying.

As he was going the crowds kept pressing round him. And a woman who had a flow of blood twelve years, who had spent all her living on physicians and could not be cured by any, came up behind him and touched the border of his garment, and at once the flow of her blood ceased.

Then Jesus said:

"Who touched me?'

Everybody denied it, and Peter said:

"Master, the crowds are all around you and are pressing on you."

"Some one touched me. For I noticed that power had gone out of me."

So the woman, when she saw she had not escaped notice came trembling, and falling down before him, told before all the people why she touched him and how she was at once cured.

"Daughter," he said to her. "Your faith saved you. Go in peace."

He was still talking when some one came from the President of the synagogue's house and said:

"Your daughter is dead. Do not trouble the Teacher any more."

Jesus heard it and answered him:

"Do not be afraid, only believe and she will be saved."

When he came to the house, he allowed no one to go in with him except Peter and James and John and the father and mother of the child.

Now they were all weeping and bewailing her. But he said:

"Do not weep. She is not dead, but asleep."

They began to laugh at him for they knew she was dead.

"But he took her by the hand and called aloud: "Child, arise."

Her spirit returned and she at once stood up, and he directed them to give her something to eat.

Her parents were astonished. But he told them not to tell any one what had happened.

He called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the Kingdom of God and to cure, and he said to them:

"Take nothing for your journey
No stick,
No purse,
No bread,
No money,
Nor have two coats.

Into whatever house you go,
Stay there and go out from there.
If people do not receive you,
Go out of that city
And shake the dust from your feet
For a witness against them."

They set out and went from town to town telling the good news and curing every where.

King Herod heard of everything that was taking place and he was perplexed because it was said by some that John was risen from the dead. Some said Elijah had appeared, but others that one of the old Prophets had risen. Herod said:

"I beheaded John, but who is this about whom I am hearing such things?"

He kept trying to see him.

The Apostles came back and told him all they had done. Then he took them and quietly went aside to a city called Bethsaida. But the crowds became aware of it and followed him. And he

welcomed them and began to talk to them about the Kingdom of God, and he kept curing those who needed it.

But it was getting towards evening: and the twelve came and said to him:

"Send the crowd away so that they can go to the surrounding towns and farms and lodge and get food, for we are here in a lonely place."

"You give them something to eat."

"We have no more than five loaves and two fish, unless we are to go and buy food for all these people."

They were about five thousand men.

"Have them sit down in groups of about fifty each," he said to his disciples.

They did so, and they all sat down.

Then he took the five loaves and the two fish, looked up to heaven, blessed them, broke, and kept giving to the disciples to set before the crowd.

They went to eating and were all filled, and twelve baskets of fragments which they left were taken up.

He was alone praying and his disciples were with him.

"Whom do the crowds say I am?" he asked them.

"John the Purifier," they answered. "But

others say you are Elijah, and others that one of the old Prophets has risen."

"But whom do you say I am?"

"The Christ of God."

It was Peter answered.

He strictly charged them and told them not to tell this to any one, and said:

"The Son of man must endure much suffering, be rejected by the Elders, Chief Priests and Scribes, be put to death and raised the third day."

He spoke to all:

"If any one wishes to come after me,
Let him deny himself,
Take up his cross daily,
And follow me.
For whoever wishes to save his life,
Will lose it.
Whoever shall lose his life for my sake
Will save it

For what advantage is it to a man
To gain the whole world
And lose or forfeit himself?
For whoever shall be ashamed of me
And of my words,
Of him will the Son of man be ashamed
When he comes in his glory, his Father's,
And the holy angels'.

But I tell you the truth:
There are some who are standing here
Who will not die, till they see the Kingdom of God."

About eight days after this he took Peter and John and James up into the mountain to pray. And while he was praying the appearance of his face became changed and his clothes became dazzling white. Then suddenly two men were talking with him. They were Moses and Elijah who appeared in glory and were speaking of his departure which he was about to accomplish at Jerusalem.

Peter and those with him had been heavy with sleep. But when they had fully wakened they saw his glory and the two men standing with him. And, as they were going away, Peter said to Jesus:

"Master, it is good for us to be here, so let us make three booths, one for you, one for Moses, and one for Elijah," not knowing what he was saying.

But while he was saying this a cloud began to come up and overshadow them: and they were afraid as they went into the cloud. And a voice came from it, and said:

This is my Son, the Chosen One. It is to him you must listen."

When the voice was past Jesus was found alone. And they kept it to themselves and told no one at that time anything they had seen.

The next day, when they had come down from the mountain, a great crowd met him. And suddenly a man from the crowd called out and said:

"Teacher, I beg you to look at my son, for he is my only child, for a spirit seizes him all at once and he suddenly cries out, and it throws him into a fit till he foams, and it hardly leaves him till he is quite worn out. I begged your disciples to cast it out, but they could not."

"O faithless and perverse generation!" Jesus answered. "How long must I be with you and bear with you? Bring your son here."

While he was coming the demon dashed him down and threw him into a fit. But Jesus rebuked the evil spirit, cured the boy and gave him back to his father.

Everybody was astonished at the majesty of God.

While everybody was wondering at everything he was doing, he said to his disciples:

"Let these words sink into your ears. For the

Son of man is going to be delivered up into the hands of men."

But they did not understand the saying, and it had been hid from them so that they might not see it, and they were afraid to ask him about it.

Now a discussion arose among them as to which of them was to be the greatest.

But when Jesus saw the reasoning of their minds, he took a child and stood him beside himself and said to them:

"Whoever shall receive this child in my name
Receives me.
Whoever shall receive me
Receives him who sent me.
For the least among you all
Is great."

"Master," said John, "we saw some one driving out demons in your name and we tried to stop him because he is not following with us."

"Do not try to stop him," Jesus said to him. "For he who is not against you is for you."

When the time for him to be received up had nearly come he resolutely set his face in the di-

rection of Jerusalem, and sent messengers before him.

They went and entered a village of the Samaritans to make ready for him. But they did not receive him because he was on his way to Jerusalem. So when his disciples James and John saw it, they said:

"Lord, do you wish us to call down fire from heaven and consume them like Elijah did?"

He turned and rebuked them:

"You do not know what kind of spirit you are of. For the Son of man has not come to destroy men's lives but to save them."

They went to another village.

While they were going along the road some one said to him:

"I will follow you wherever you go."

"Foxes have holes and birds have perches," Jesus said to him, "but the Son of man has nowhere to lay his head."

"Follow me," he said to another.

"Let me first go and bury my father," he said.

"Let the dead bury their own dead. But you go and spread abroad the news of the Kingdom of God."

"I will follow you, Lord," another also said.

"But let me first go back and bid those at home good-bye."

"No one who puts his hand to the plough and looks back," Jesus said to him, "is well fitted for the Kingdom of God."

After this the Lord appointed seventy others, and sent them two and two before him into every town and place where he himself was intending to go.

He said to them:

"The harvest is great
But the laborers are few.
So pray the Lord of the harvest,
To send out laborers into his harvest.

Now go.
I am sending you out as lambs among wolves.
Carry no purse, nor bag, nor shoes.
Salute no one along the road.

Whatever house you go into,
First say: Peace be to this house.
If one who is worthy to receive the blessing is there,
Your peace will rest on it.
But if not,
It will return to you.

But stay in the same house,
Eating and drinking whatever they give you.
For the workman is worthy of his wages.
Do not keep going from one house to another.

Whatever town you go into and they receive you,
Eat what they set before you,
Cure the sick in it and tell them:
The Kingdom of God has come near you.

Whatever town you go into and they do not receive you,
Go out into its streets and say:
Even the dust of your town which has stuck to our feet,
We wipe off against you.
Yet be sure of this:
The Kingdom of God has come near you.

I tell you:
It will be more tolerable for Sodom in that day,
Than for that town.

Woe to you, Chorazin!
Woe to you, Bethsaida!
For if the great things had been done in Tyre and Sidon
Which have deen done in you

They would have changed their mind and
the purpose of their heart long ago,
Sitting in sackcloth and ashes.
But it will be more tolerable for Tyre and
Sidon at the judgment
Than for you.

And you Capernaum! Will you exalt your-
self to heaven?
You will go down to Hades.

He who listens to you, is listening to me.
He who despises you, is despising me.
He who despises me, is despising him who
sent me."

The seventy come back with joy and said:

"Lord, even the demons are being subjected to us by means of your name."

"I was looking at Satan fallen from heaven like lightning," he said to them. "Yes, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will ever hurt you. But do not rejoice in the fact that the spirits are subjected to you, but rejoice because your names have been written in heaven.

At that time he exulted in the Holy Spirit and said:

"I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and knowing ones and hast revealed them to babes. Yes, Father, for so it seemed good in thy sight.

Everything has been handed over to me by my Father, and no one knows who the Son is except the Father, and who the Father is, except the Son and he to whom the Son is willing to reveal him."

He turned to his disciples and said specially to them:

"Blessed are the eyes which see what you see. For I tell you: Many prophets and kings desired to see what you see and did not see it, and to hear what you hear and did not hear it."

A lawyer came forward and put him fully to the test, and said:

"Teacher, what shall I do to gain eternal life?"

"What is written in the law? How do you read it?"

"Thou shalt love the Lord thy God
With all thy heart,
With all thy soul,
With all thy strength,
With all thy mind;
And thy neighbor as thyself."

"You are right. Do this and you will live."

But wishing to vindicate himself, he said to Jesus: "Who is my neighbor?"

"A man went down from Jerusalem to Jericho and fell among robbers, who stripped him of everything, beat him, and went off leaving him half dead.

Now a priest happened to be going down that road, and when he saw him, he passed by on the other side.

In the same way a Levite also came to the place, and when he saw him, he passed by on the other side.

But a Samaritan traveler came to him, and when he saw him he took pity on him and came and bound up his wounds pouring in oil and wine, and put him on his own beast, and brought him to an inn and took care of him. And the next day he threw out two dollars and gave them to the innkeeper, and said: Take care of him and whatever more you spend I will repay you when I come back.

Which of the three do you think was neighbor to the man who fell among the robbers?"

"He who took pity on him."

"Go and do the same."

As they were going along, he came into a certain village.

A woman by the name of Martha welcomed him to her house. And she had a sister called Mary

who also sat down at the Lord's feet and was listening to what he was saying. But Martha was meanwhile troubling herself about her many preparations: but she suddenly came up to him and said:

"Lord, is it nothing to you that my sister has left me alone to attend to things? So tell her to help me."

"Martha, Martha," the Lord answered her, "you are anxious and troubled about many things; but one thing is needful: for Mary has chosen the generous part which will not be taken away from her."

One day when Jesus was somewhere praying, and had finished, one of his disciples said to him:

"Lord, teach us to pray like John also taught his disciples."

"When you pray, say:

Father,
Let thy name be kept holy,
Let thy kingdom come,
Keep giving us day by day our bread for the coming day,
And free us from our sins
For we ourselves, also, set free every one indebted to us,
And carry us not into temptation."

And he said to them:

"Suppose one of you has a friend and you should go to him in the middle of the night and should say to him: Friend, lend me three loaves, for a friend of mine on a journey has stopped at my house and I have nothing to set before him: and suppose he who is inside should answer, and say: Stop troubling me. My children are in bed with me and I cannot get up and give you any.

I tell you, even if he will not get up and give him any because he is his friend, yet because of his unblushing persistence he will rouse himself and give him as many as he needs.

So I tell you:

Keep asking, and it will be given you.

Keep seeking and you will find.

Keep knocking, and it will be opened to you.

For he who keeps asking, receives.

He who keeps seeking, finds.

To him who keeps knocking, it will be opened.

Suppose the son of one of you fathers should ask for a loaf of bread,

You would surely not give him a stone?

Or suppose he should ask for a fish,

You would surely not give him a snake instead?

Or suppose he should ask for an egg,
Would you give him a scorpion?
If then you wicked ones know how to give good gifts to your children,
How much more will your Heavenly Father give the Holy Spirit to those who keep asking him?"

He was driving out a mute demon: and when the demon had gone out of him the mute spoke.

Then the crowds wondered.

But some of them said:

"He drives out demons through Baalzebub their chief."

But others, tempting him, kept trying to get from him a sign from heaven. But he knew what they were thinking about, and so he said to them:

"Every Kingdom thoroughly divided against itself
Is on the road to destruction.
And a house so divided
Falls.
So if Satan is thoroughly divided against himself
How shall his kingdom stand?
I say this because you say,
He drives out demons through Baalzebub.

But if I drive out demons through Baalzebub,
Through whom do your sons drive them out?
So they will be your judges.
But if I through the working of God drive out demons,
Then the Kingdom of God has come on you.

When a strong man fully armed keeps guard over his own house,
His property is safe.
But when a stronger man comes against him,
And overcomes him,
He takes away all the weapons on which he had relied,
And divides his spoil.

He who is not with me is against me.
He who is not gathering with me is scattering.

When the unclean spirit has gone out of a man, it goes walking through waterless wastes trying to find rest, and does not find any. Then it says: I will go back to my home where I came from: and when it comes it finds it swept and in order. Then it goes and takes with it seven other spirits more wicked than itself and they go in and live there, and the last state of that man becomes worse than the first."

While he was saying these things a woman of the crowd raised her voice and said to him:

"Blessed is the womb which bore you!
And the paps which you have sucked!"

"Yes," he said, "but rather
Blessed are those who hear the word of God,
And keep it!"

When the crowds were densely gathering, he began to say:

"This generation is a wicked generation.
They keep seeking a sign and no sign will be given it but the sign of Jonah.
For just as Jonah became a sign to the Ninevites,
So will also the Son of man be to this generation.

The Queen of the South will rise up in the judgment with the men of this generation,
And will condemn them.
For she came from the very ends of the earth to hear the wisdom of Solomon.
And yet here is more than a Solomon.

The men of Nineveh will rise up in the judgment with this generation,
And will condemn it.

For they changed their mind and the purpose
of their heart at the proclamation of
Jonah
And yet here is more than a Jonah.

No one lights a lamp and puts it in the cellar,
Nor under the bushel,
But on the stand,
That those who are coming in may see the
light.

The eye is the lamp of the body.
So when your eye is clear
Your whole body also is lighted up.
But when it is clouded,
Your body also is dark.
So if your whole body is lighted up,
With no part dark,
The whole will be lighted up
As when the bright shining lamp gives you
light."

When he had finished speaking a Pharisee asked him to lunch with him: so he went in and took his place at table. But when the Pharisee saw it he wondered at him for not first taking a bath before lunch. But the Lord said to him:

"Now you Pharisees clean the outside of the cup
and of the dish,
But your insides are full of extortion and
excess. You fools!
Did not he who made the outside
Make the inside also?
But use what you have charitably
And then everything is clean to you.

But woe to you Pharisees!
For you give the tenth of mint and rue and
all kinds of herbs,
And pass over justice and the love of God.
These are the necessary things,
And those ought not to be neglected.

Woe to you Pharisees!
For you love the front seats in the synagogues
And the greetings in the markets.
Woe to you!
For you are like unseen graves,
And the men walking over them are unaware
of them."

"Teacher," one of the lawyers said to him, "in speaking this way you are insulting us also."

"Woe to you lawyers also!
For you load men with loads hard to carry
And you yourselves do not touch them with
one of your fingers.

Woe to you!
For you build the tombs of the Prophets
Whom your forefathers killed.
So you are witnesses to your forefathers' deeds
And show your approval of them.
For they killed them
And you build their tombs.

It is for this reason the Wisdom of God said:
I will send them Prophets and Apostles.
Some of them they will kill and persecute,
That the blood of all the Prophets,
Which has been shed from the foundation of the world,
May be required of this generation,
From the blood of Abel to the blood of Zachariah,
Who was murdered between the altar and the Holy Place:
Yes, I tell you, it will be required of this generation.

Woe to you lawyers!
For you have taken away the key of knowledge.
You do not go in yourselves and you keep hindering those who are going in."

When he had left there the Scribes and Pharisees began to press him hard and to ply him with questions about many things keeping a sharp watch on him to catch something out of his mouth.

The crowd meanwhile, having increased to thousands so that they were treading on each other, he began to say to his disciples:

"First of all beware of the leaven of the Pharisees,
Which is hypocrisy.
For there is nothing covered up,
Which shall not be uncovered,
Nor hid,
Which shall not become known.
So everything you have said in the dark,
Will be heard in the light,
And what you have spoken in the ear, within closed doors,
Will be proclaimed on the house tops.

But I tell you, my friends, do not be afraid of those who kill the body,
And after that have no more they can do.
But I will show you whom you should be afraid of.

Be afraid of him, who, after he has killed,
has authority to throw into Gehenna,
Yes, I tell you: Be afraid of him.

Are not five sparrows sold for ten cents?
And yet one of them has not been forgotten
by God.
But the very hairs of your head are all
counted.
Do not be afraid.
You are of more value than many sparrows.

But I tell you: Whoever shall acknowledge
me before men,
The Son of man also will acknowledge him
before the angels of God.
But he who has disowned me before men,
Will be thoroughly disowned before the
angels of God.
And every one, who shall speak a word against
the Son of man,
Will be let go free.
But he, who blasphemes against the Holy
Spirit,
Will not be let go free.

But when they bring you before the synagogue
courts and magistrates and authorities,

Do not be anxious about how you will defend yourself, or what your defense will be, or what you will say,
For the Holy Spirit will show you in that very hour,
What you ought to say."

One of the crowd said to him :

"Teacher, tell my brother to divide the inheritance with me."

"Man," he said to him, "who made me a judge or divider over you?"

He added :

"See to it that you guard yourselves against every kind of covetousness, for a man's life does not consist in the abundance of what he possesses."

He gave them an illustration :

"A rich man's place produced abundant crops. And as he was considering the matter he said to himself :

What shall I do, for I have nowhere to store my crops?

And he said :

This is what I shall do: I will tear down my barns and build bigger ones, and store all my grain and good things in them, and I will say to my soul :

Soul, you have many good things laid by for many years. Take your ease. Eat. Drink. Have a good time.

But God said to him:

You fool! This very night your soul is demanded of you. Then whose shall those things be which you have prepared?

It is the same with him who keeps laying by money for himself and is not rich towards God."

He said to his disciples:

"It is for this reason I tell you:

Do not be anxious about your life, what you shall eat,

Nor about your body, what you shall wear.

For the life is more than the food,

And the body than the clothes.

Think of the crows.

For they neither sow nor reap.

They have neither storehouse nor barn.

Yet God feeds them.

How much better are you than the birds!

Which of you by being anxious

Can add one hour to the length of his life?

If then you cannot do what is least,

Why are you anxious for the rest?

Think of the lilies how they grow.

They do not toil.
Nor do they spin.
But I tell you: Not even Solomon in all his grandeur
Was clothed like one of these.
So if God dresses in this way the grass
Which is in the field to-day,
And to-morrow is thrown into the oven,
How much more will he do for you,
O you of little faith!

And so you, do not be continually looking for something to eat.
And something to drink.
And do not be continually in a state of suspense.
For the heathen are continually looking for all these things.
But your Father knows you are in continual need of these.
But be continually looking for the Kingdom of God,
And these will be added to you.

Do not be afraid, little flock.
For it is your Father's good pleasure to give you the Kingdom.
Sell what you have,
And give it in charity.

Make for yourselves purses which do not wear
out,—
An inexhaustible treasure in heaven,
Where no thief comes near,
Nor a moth destroys.
For where your treasure is,
There also will your heart be.

Let your loins be girded about,
And your lights burning.
Be like men who are looking for their master,
When he shall return from his wedding,
That when he comes and knocks,
They may at once open to him.
Blessed are those slaves, whom their master,
When he comes, will find watching.
To tell you the truth:
He will gird himself, make them sit down
to eat,
And will come out and serve them.
If he shall come about midnight,
Or in the early morning, and find things
this way,
Blessed are those slaves.
But you know this:
If the owner of the house had known
Just when the thief was coming,
He would have been on the watch,

And would not have allowed his house to
be broken into.
So you be ready.
For the Son of man is coming just when you
are not thinking."

"Lord," said Peter, "are you giving this illustration with reference to us or to everybody?"

"Who, then, is the faithful steward, the thoughtful man," the Lord said, "whom his master will place over his attendants to give them their food at the proper time? Blessed is that slave whom his master when he comes home will find doing as he was told. I tell you the truth: He will place him over all he has. But if that slave says to himself, My master is delaying his coming, and shall begin to beat the men and women slaves and to eat and drink and be drunk, that slave's master will come home on a day when he is not looking for him and at an hour of which he is ignorant, and will cut him asunder and will appoint him his portion with the faithless.

That slave who knew his master's will,
And did not prepare, nor did according to his
will,
Will be beaten with many stripes.
But he who did not know,
And did things deserving of stripes,
Will be beaten with few stripes.

For to whom much is given,
Of him will much be required.
To whom men have committed much,
Of him they will ask the more.

I came to throw fire on the earth.
And what do I desire if it is already kindled?
But I have a purification to be purified with,
And how greatly am I distressed till it is over?

Do you think I am here to give peace to the earth?
Not at all, I tell you, but rather, division.
For from now on five in one house will be divided,
Three against two, two against three.
They will be divided,
Father against son, son against father,
Mother against daughter, daughter against mother,
Mother-in-law against daughter-in-law, daughter-in-law against mother-in-law."

He spoke to the people:
"When you see a cloud rise out of the west,
You at once say: A shower is coming.
And so it is.
When you see the south wind blow,

You say: It will be hot. And it is.
You hypocrites!
You know how to judge of the earth and the sky,
How is it then that you cannot judge of this time?

And why do you not of yourselves judge what is right?
For when you are going with your opponent before a magistrate,
On the way do your best to be quit of him,
Lest he take you before the judge,
The judge hand you over to the sheriff,
And the sheriff throw you into prison.
I tell you: You will not get out,
Till you have paid the last cent."

Just then some people were telling him about the Galileans whose blood Pilate had mixed with their sacrifices.

He answered them:

"Do you think these Galileans were greater sinners than all the other Galileans,
Because they endured such things?
I tell you, no, but except you change your mind and the purpose of your heart,
You will all perish in the same way.

Or those eighteen on whom the tower in Siloam fell,
And killed them,
Do you think they were greater sinners than all the other men
Who were living in Jerusalem?
I tell you, no, but except you change your mind and the purpose of your heart,
You will all perish in the same way."

He also gave this illustration:

"A man had a fig tree planted in his vineyard, and he came and looked for some fruit on it but did not find any. So he said to his gardener:

I have now been coming three years looking for fruit on this fig tree and I have not found any. Cut it down. Why is it also making the ground useless?

Let it be this year also, Sir, the man answered, till I have dug round it and fertilized it: and if it bears fruit after that, it will be well, but if not, then you will have to cut it down."

He was teaching in one of the synagogues on the Sabbath, and a woman was there who had been sick for eighteen years. She was bent double and was unable to lift herself up. But when Jesus saw her he called to her and said:

"Woman, you have been freed from your sickness," and he laid his hands on her: and she was at once made straight and began to praise God.

But the President of the synagogue was vexed at his curing on the Sabbath, and he said to the crowd:

"There are six days when work must be done. So come then and be cured, and not on the Sabbath."

But the Lord answered him:

"You hypocrites! does not every one of you on the Sabbath untie your ox or your ass from the stall and take and water it? So this daughter of Abraham, whom Satan has kept bound eighteen years, must she not be freed from this bond on the Sabbath?"

While he was saying this all those set against him were getting ashamed of themselves, but all the people rejoiced over all the splendid things which were being done by him.

Then he said:

"What is the Kingdom of God like? And with what shall I compare it? It is like a grain of mustard seed which a man took and threw into his garden, and it grew and became a tree and the birds perched in its branches."

Again he said:

"With what shall I compare the Kingdom of

God? It is like leaven which a woman took and hid in three measures of meal till the whole was leavened."

He was going through towns and villages, teaching and making his way to Jerusalem.

"Lord," some one said to him, "are only a few being saved?"

"Strive to go in through the narrow door," he said to them, "for many, I tell you, will try to go in and will not be able, when the master of the house has once got up and shut the door, and you begin to stand outside and knock at the door, and say: Master, open for us. And he will answer and say to you: I do not know where you are from. Then you will begin to say: We have eaten and drunk in your presence, and you have taught in our streets. But he will say to you: I do not know where you are from. Away from me all you workers of wickedness. There will be the weeping and gnashing of teeth when you shall see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God and you yourselves thrown outside.

And they will come from the east and west, and from the north and south and will sit down in the Kingdom of God.

And there are last who will be first,
And there are first who will be last."

Just then some Pharisees came to him and said:
"Go away from here, for Herod wants to kill you."
"Go and tell that fox," he said to them,
"I am driving out demons,
And I am making cures to-day and to-morrow,
And the third day I complete my work.
But I must go on my way to-day and to-morrow
And the day following.
For a Prophet cannot come to his end
Outside of Jerusalem.

O Jerusalem! Jerusalem! the killer of the Prophets,
And the stoner of those who are sent to her,—
How often have I wished to gather your children together,
As a hen gathers her brood under her wings,
And you were unwilling!
So your house is left to you desolate.
And I tell you: You will never see me till you say:
Blessed is he that cometh in the name of the Lord!"

One Sabbath Jesus went into the house of a prominent Pharisee to take a meal and they were closely watching him.

Now a man with the dropsy was in front of him. And Jesus said to the lawyers and Pharisees:

"Is it right to cure on the Sabbath?"

They did not answer.

He took him and cured him and let him go. And he said to them:

"Which of you finding his son or his ox fallen into a pit will not at once pull him out on the Sabbath?"

They could not answer this.

He noticed how the guests were picking out the best places for themselves and so he gave them an illustration:

"When you are invited by any one to a marriage feast, do not take the best place lest a more important person than you has been invited by your host, and he who invited you both will come and say to you: Give this man that place. And then you will begin with shame to take the poorest place.

But when you are invited, go and sit down in the poorest place, that when he who invited you comes, he will say to you: Friend, go up higher. Then you will be honored before all your fellow guests.

For whoever exalts himself
Will be humbled,
And he who humbles himself
Will be exalted."

He spoke also to his host:

"When you give a lunch or a dinner, do not invite your friends, nor your brothers, nor your relatives, nor your rich neighbors, lest they also in turn invite you and be at quits with you. But when you give a feast, invite the poor, the maimed, the lame, the blind: and then you will be blessed, for they can make no return. But you will get your return in the resurrection of the good."

When he had heard this one of his fellow guests said to him:

"Blessed is he who will eat bread in the Kingdom of God!"

But he said to him:

"A man was giving a great dinner, and he invited a great many people, and he sent out his slave at the time of the dinner to tell those who were invited:

Come, for everything is now ready.

But they all, with one accord, began to beg to be excused.

I have bought a field and I must go out to see it,

the first said to him, I must ask you to consider me as having been excused.

I have bought five yoke of oxen and I am going to try them, another said, I beg you to consider me as having been excused.

I have just got married, another said, and for that reason I cannot come.

So the slave went and reported to his master these answers.

Then the master of the house was angry and said to his slave:

Go out quickly into the streets and alleys of the town and bring in here the poor and the maimed and the lame and the blind.

And the slave said:

Master, it has been done as you ordered, and yet there is room.

Go out into the roads and country lanes, and compel them to come in that my house may be full, the master said to the slave. For I tell you: Not one of those men who were invited will taste my dinner."

One day great crowds were going along with him. And he turned and said to them:

"If any man comes to me and does not hate
His own father and mother

And wife and children
And brothers and sisters
Yes, and his own life also,
He cannot be my disciple.
Whoever does not carry his own cross
And come after me,
Cannot be my disciple.

For which of you wishing to build a tower does not first sit down and count the cost to see if he has enough to finish it? Lest when he has laid the foundation and is unable to finish it, everybody who looks at it begin to laugh at him and say: This man began to build and was unable to finish.

Or what king going to encounter another in battle, does not first sit down and consider whether he is able with ten thousand men to withstand his enemy who is coming against him with twenty thousand men? And if not, while the other is still at a distance he sends envoys and asks for terms of peace.

So in the same way, every one of you
Who does not forsake everything he has,
Cannot be my disciple.

Salt is good.
But if the salt has lost its saltness
With what will it be salted?
It is neither fit for the land

Nor yet for the dunghill,
But it is thrown away.
He who has ears to hear, let him her."

All the saloon-keepers and prostitutes kept coming near to hear him. And both the Pharisees and Scribes kept finding fault and said:

"This man receives prostitutes and eats with them."

He gave them this illustration:

"What man of you who has a hundred sheep and has lost one of them will not leave the ninety-nine in the wilderness and go after the lost one till he finds it? And when he has found it he puts it on his shoulders rejoicing, and when he gets home he calls his friends and his neighbors together, and says to them: Rejoice with me. For I have found my sheep which was lost.

I tell you that in the same way there will be joy in heaven over one immoral person who changes his mind and the purpose of his heart more than over ninety-nine good people who have no need of a change of mind and purpose of heart.

Or what woman who has ten silver dollars, if she loses a dollar, does not light a lamp, sweep the house and keep looking diligently for it till she finds it? And when she has found it she calls her

friends and neighbors together, and says: Rejoice with me. For I have found the dollar which I lost.

In the same way, I tell you, there is joy in the presence of the angels of God over one immoral person who changes his mind and the purpose of his heart."

He said:

"A man had two sons. And the younger of them said to his father:

Father, give me the share of the property which is coming to me.

So he divided the estate for them.

And not long afterwards the younger son gathered everything together and went abroad to a distant land, and there squandered his property by a ruinous style of living. And when he had spent everything a severe famine spread all through that land, and he was beginning to be in actual want. So he went and engaged himself to one of the citizens of that land, and he sent him to his fields to feed pigs. And he kept longing to fill himself with the bean pods on which the pigs were feeding. And no one would give anything to him.

But he came to himself, and said:

How many of my father's hired men have more bread than they need and I am here starving to

death. I will get up and go to my father and will say to him: I have sinned against heaven and in your sight and am no longer fit to be called your son, make me as one of your hired men.

So he got up and went to his father. But while he was still a great way off, his father saw him and pitied him and ran and fell on his neck and eagerly kissed him. But the son said to him: Father, I have sinned against heaven and in your sight and am no longer fit to be called your son.

But the father said to his slaves: Be quick. Bring out a robe,—the best you can find—and put it on him, and give him a ring for his finger, and shoes for his feet, and bring the calf that has been fattening, and kill it and let us eat and have a good time, for this son of mine was dead and is alive again, he was lost and is found.

So they were beginning to have a good time.

But his older son was in the field: and as he was coming home and got near the house he heard music and dancing. So he called one of the slaves and enquired what it was. And he told him: Your brother has come and your father has killed the calf which was fattening because he has received him safe and sound.

But he was angry and would not go in. So his father came out and began to beg him to come in. But he said to his father: See how many years I

have been your slave and not even once disobeyed you and to me not even once have you given a kid that I might have a good time with my friends, but when this son of yours came who has been eating up your estate with prostitutes, you have killed for him the fatted calf.

But he said to him: Child, you are always with me and everything I have is yours. But we must have a good time and be glad, for this brother of yours was dead and is alive again, and was lost and is found."

Now he spoke also to the disciples:

"A rich man had a steward who was accused to him of having squandered his property. So he called him and said to him: What is this I am hearing about you? Render the account of your stewardship, for you cannot be steward any longer.

Then the steward said to himself: What shall I do, for my master is taking away from me the stewardship? I am not strong enough to dig. I am ashamed to beg. I know what I will do, so that, when I am put out of the stewardship, they will receive me into their homes.

He called each of his master's debtors to him and said to the first:

How much do you owe my master?

A thousand gallons of oil.

Take your bill and sit down quickly, he said to him, and write five hundred.

And you, he then said to another, how much do you owe?

A thousand bushels of wheat.

Take your bill and write eight hundred, he said to him.

And the master praised the bad steward's shrewdness: for worldly men are shrewder in their dealings with their fellows than good people are.

So I tell you: Make friends for yourselves with the money you have gotten by sinful means that when it fails they may receive you into the eternal homes.

He who is faithful in a very little
Is faithful also in much.
He who is false in a very little
Is false also in much.
So if you have not been faithful with your sinful money,
Who will trust you with the genuine?
If you have not been faithful with what belongs to some one else,
Who will give you what is your own?

No servant can serve two masters.
For he will either hate the one
And love the other,
Or else he will hold to the one
And despise the other.
You cannot serve God and money."

The Pharisees who were fond of money were listening to all these things and they began to jeer at him.

"You are they who make yourselves appear right before men," he said to them, "but God knows your hearts. For what is highly prized among men is abominable in God's sight.

The Law and the Prophets continued till the time of John. Since then the good news of the Kingdom of God has been published and everybody is forcing his way into it. But it is easier for heaven and earth to pass away than for the least of the law to fail.

Whoever gets a divorce from his wife and marries another,
Is an adulterer.
Whoever marries a divorced woman
Is an adulterer.

There was a rich man who always dressed in purple robes and fine linen and feasted continually in great splendor.

And there was a beggar named Lazarus who had been laid at his gate full of sores and desiring to be filled with what fell from the rich man's table: but even the dogs used to come and lick his sores.

Now after a time the beggar died and was carried away by the angels into Abraham's bosom: and the rich man also died and was buried. And in hades he raised his eyes, while he was in torture, and saw Abraham at a distance and Lazarus in his bosom. And he called out, and said:

Father Abraham, take pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.

My child, said Abraham, remember that you received your good things in your lifetime, just as Lazarus received the ills of life. But now he is here being comforted and you are suffering. And besides all this, between us and you a great chasm has been fixed, so that those who might wish to go over from here to you cannot, and that they might not pass over from there to us.

I beg you then, father, to send him to my father's house, for I have five brothers, that he may bear witness to them that they also may not come to this place of torture.

They have Moses and the Prophets, let them hear them.

Not at all, father Abraham, but if some one from

among the dead should go to them they will change their mind and the purpose of their heart.

If they do not hear Moses and the Prophets they will not be persuaded even if some one goes from among the dead."

He said to his disciples:

"It is impossible but that offences should come,
But woe to him through whom they come.
It would be better for him if a millstone were hung round his neck and he thrown into the sea,
Than that he should offend one of these little ones.

Be careful of yourselves.
If your brother wrongs you,
Rebuke him.
If he changes his mind and the purpose of his heart,
Let him go free.
If he wrongs you seven times a day,
And seven times turns to you and says,
I have changed my mind and the purpose of my heart,
You must let him go free."

The Apostles said to the Lord:

"Increase our faith."

"If you had faith like a grain of mustard seed," said the Lord, "you would say to this mulberry tree, Be rooted up and be planted in the sea, and it would obey you.

But which of you who has a slave ploughing or tending sheep, will say to him when he comes in from the field: Go at once and take your place at table? Will he not rather say to him: Get me something ready for dinner, then get dressed and wait on me while I eat and drink, and after that you yourself will eat and drink? Does he thank the slave because he did what he was told? So you also when you have done everything you have been told to do, say: We are unprofitable slaves. We have only done what we ought to have done."

In going to Jerusalem he went along the borders of Samaria and Galilee. And as he was coming into a village ten lepers met him and they stood at a distance and cried out:

"Jesus, Master, take pity on us."

When Jesus saw them he said:

"Go show yourselves to the priests."

While they were going they were at once cured.

But one of them, when he saw he was cured, turned back and with a loud voice praised God, and fell down at his feet, giving him thanks: and he was a Samaritan.

But Jesus said to him:

"Were not the ten cleansed? Where then are the nine? Were there none found to return and praise God but this foreigner?"

"Get up and go on," he said to him. "Your faith has saved you."

He was once asked by the Pharisees when the Kingdom of God was coming, and he answered them:

"The Kingdom of God is not coming with watching.
Nor will they say:
Look, here! or, There!
For the Kingdom of God is within you."

He spoke to his disciples:

"The days will come when you will desire to see one of the days of the Son of man,
And you will not see it.
And they will say to you, Look, here! or, Look there!

Do not go after them, nor follow them.
For just as the lightning lightens out of one part of heaven to the other, and shines,
So will it be with the Son of man.
But he must first endure much suffering
And be rejected by this generation.

And just as it was in the days of Noah,
So will it be also in the days of the Son of man.
They were eating.
They were drinking.
They were getting married.
They were being given in marriage.
Till the day Noah entered the ark,
And the flood came and destroyed them all.

Just as it was, too, in the days of Lot.
They were eating.
They were drinking.
They were buying.
They were selling.
They were planting.
They were building.
But the day Lot went out of Sodom,
It rained fire and sulphur from heaven and destroyed them all.
It will be the same the day the Son of man is revealed.

That day if a man is on the roof of his house,
and his goods in the house,
Let him not go down to get them.
And if he is in the field,
Let him not go back home.

Remember Lot's wife.
Whoever shall try to save his life
Will lose it.
Whoever shall lose his life
Will preserve it.

I tell you: That night two men will be in one bed.
The one will be taken and the other left.
Two women will be grinding together.
The one will be taken and the other left.
Two men will be in the field.
The one will be taken and the other left."

They said to him:
"Where, Lord?"
"Wherever the body is,
There also will the vultures flock.

He gave them an illustration to show them how they ought always to keep praying and never lose heart:

"There was a judge in a town who was not afraid of God and had no regard for man. And there was a widow in that town who kept going to him and saying:

Do me justice and free me from my opponent.

He was not willing to do it for a time, but afterwards he said to himself:

If I am not even afraid of God and have no regard for man, yet because this woman keeps giving me trouble I will do her justice so that she may not by her continual coming wear me out."

And the Lord said:

"Hear what the wicked judge says. And will not God do his chosen ones justice who keep calling to him day and night, and is he slow to punish in their behalf? I tell you he will quickly do them justice. But when the Son of man comes will he find the faith on the earth?"

He gave this illustration to some who believed in their own goodness and treated every one else with scorn.

"Two men went up into the Temple to pray, one a Pharisee, the other a saloon-keeper.

The Pharisee stood and began to pray to himself in this way:

O God, I thank thee I am not just like other men,
Thieves,
Rogues,
Adulterers,
Or even like this saloon-keeper.
I fast twice in the week.
I give tithes of all I possess.

But the saloon-keeper stood at a distance, and was not even willing to raise his eyes to heaven, but kept striking his breast and saying:

O God take pity on me the sinner.

I tell you this man went down to his house pardoned rather than the other.

For every one who exalts himself
Will be humbled.
But he who humbles himself
Will be exalted."

They kept bringing their babes to him to have him touch them. But when his disciples saw it they began to find fault with them.

But Jesus called the little ones to him:

"Let the little children come to me," he said, "and do not hinder them. For of such is the Kingdom of God. I tell you the truth: Whoever shall not receive the Kingdom of God like a little child he will never go into it."

"Good Teacher," one of the Presidents of a synagogue asked him, "what must I do to gain eternal life?"

"Why do you call me good?" Jesus said to him. "No one is good but one—God. You know the commandments:

> Thou shalt not commit adultery.
> Thou shalt not steal.
> Thou shalt not bear false witness.
> Honor thy father and thy mother."

"I have kept all these from my youth."

"You still lack one thing. Sell all you have and give it to the poor, and you will have treasure in heaven; and come follow me."

When he heard this he became very sad, for he was very rich. But when Jesus saw him, he said:

"How hard it will be for the rich to go into the Kingdom of God. For it is easier for a camel to go through a needle's eye than for a rich man to get into the Kingdom of God."

"Then who can be saved?" his hearers said.

"The impossible with men is possible with God."

"We left all and followed you," Peter said.

"I tell you the truth," he said to them, "there is no one who has left

House,
Wife,

Brothers,
Parents,
Or children,
for the sake of the Kingdom of God, who shall not receive many times more in this time, and in the world to come eternal life."

He took the twelve and said to them:

"Listen! we are going up to Jerusalem, and everything written by the Prophets will be done to the Son of man. For he will be handed over to the heathen, and mocked and insulted and spat on. And when they have beaten him they will put him to death, but the third day he will rise again."

They did not understand any of these things, and this saying was hid from them, and they did not know what was said.

He was getting near Jericho and a blind man was sitting along the road begging. And when he heard the crowd going by he began to inquire what it meant: and they told him Jesus the Nazarene was going by. So he cried out and said:

"Jesus, Son of David, take pity on me!"

Those in front sternly told him to be quiet: but he kept calling out the louder:

"Son of David, take pity on me!"

Jesus stood still and ordered him to be brought to him. And as he was coming near he asked him:

"What do you wish me to do for you?"

"Lord, that I may receive my sight."

"Receive your sight. Your faith has saved you."

He at once received his sight and kept following him, and praising God. And when all the people saw it they gave praise to God.

He went into Jericho and was going through it. And there was a man Zacchæus who was a chief tax-collector and a rich man. He kept trying to see what Jesus was like, but he could not do it because of the crowd, for he was a little man. So he ran ahead and got up into a fig tree to see him, for he was going to pass that way. So when Jesus came to the place he looked up and said to him:

"Zacchæus, hurry down, for to-day I must stay at your house."

He hurried down and was giving him a hearty welcome. But when they saw it everybody began to complain and say:

"He has gone to stay with an immoral man."

But Zacchæus stepped forward and said to the Lord:

"Lord, I will give half of my property to the poor, and where I have defrauded any one of anything I will give him back four times as much."

"To-day," Jesus said, "salvation has begun to come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."

While they were listening to these things he continued and gave an illustration because he was near Jerusalem, and they were thinking the Kingdom of God was going to appear at once. So he said:

"A nobleman went to a distant land to receive a kingdom for himself and to return. So he called ten of his slaves and gave them ten hundred dollars, and told them to trade with them till his return. But his citizens hated him, and sent envoys after him, and said: We do not want this man to be king over us.

When he had received his kingdom and had returned, he ordered the slaves to whom he had given the money to be called to him so that he might learn what they had gained by trading.

The first came and said: Master, your hundred dollars earned ten hundred more.

Well, my good slave, he said to him, because

you were faithful in a very little, receive authority over ten towns.

The second came:

Master, he said, your hundred dollars made five hundred.

And you be over five towns, he said also to this one.

Another came:

Master, he said, here is your hundred dollars which I kept laid away in a stocking. For I was afraid of you because you are a stern man. You take up what you did not lay down and you reap what you did not sow.

Out of your own mouth will I judge you, you good for nothing slave, his master answered him. You knew I am a stern man, taking up what I did not lay down and reaping what I did not sow? Why, then, did you not put my money in a bank? Then when I came home I might have exacted it with interest.

He spoke to the bystanders:

Take the hundred dollars from him and give it to him who has the ten hundred.

Master, they said to him, he has ten hundred.

I tell you, to every one who has will be given, and from him who has not, even what he has will be taken away. But those enemies of mine who did not want to have me to be king over them,

bring them here and put them to death before me."

When he had said this he went on ahead on his way up to Jerusalem.

When he was getting near Bethphage and Bethany at the mount called Olivet, he sent off two of his disciples, and said :

"Go into the village ahead of you and on entering it you will find a colt tied on which no one has ever yet sat. Untie it and bring it. If any one asks you : Why are you untying it? tell them : The Lord needs it."

So those who were sent went and found just as he told them. And while they were untying the colt its master said to them :

"Why are you untying the colt?"

"The Lord needs it," they said, and they brought it to Jesus.

And when they had thrown their cloaks on the colt they set Jesus on it. And as he was going along they kept spreading their cloaks on the road.

When he got near where the road leads down the Mount of Olives, the whole crowd of the disciples began to rejoice and praise God with a loud voice for all the great things they had seen. And they kept saying :

Blessed is The Coming One,
The King, in the name of the Lord!
Peace in heaven,
Glory in the highest.

Some of the Pharisees of the crowd said to him:

"Teacher, reprove your disciples."

"I tell you," he answered, "if these shall be quiet, the stones will cry out."

When he got near, where he could see the city, he wept aloud over it, and said:

"If you had known in this day, even you,
what belongs to your peace —
But now they are hid from your eyes.
For the time will come on you
When your enemies will surround you with earthworks,
And encircle you,
And hem you in on every side.
And they will dash you to the ground,
And your children within you,
And they will not leave in you one stone on another,
Because you did not know the time of your visitation."

He went into the Temple and began to drive out those who were selling there, saying to them:

"It is written:

My house will be a house of prayer,

but you have made it a den of robbers."

He was teaching daily in the Temple.

But the chief priests and scribes and the chief of the people kept trying to destroy him, but they could not find what to do. For all the people kept hanging on his words.

One of those days while he was teaching the people in the Temple, and telling the good news, the chief priests and the scribes with the elders suddenly came up to him and said:

"Tell us by what authority you are doing these things and who is it who gave you this authority?"

"I also will ask you a question," he answered them, "and tell me: The purification of John—was it from heaven or from men?"

They discussed the matter among themselves:

"If we say: From heaven, he will say: Why did you not believe him? But if we say: From men, all the people will stone us. For they are firmly convinced that John is a prophet."

So they answered that they did not know from where.

"Nor do I tell you," Jesus said to them, "by what authority I am doing these things."

He began to give this illustration to the people: "A man planted a vineyard, let it out to tenants and then went abroad for some time.

At the proper season he sent a slave to the tenants so that they might give him a share of the produce of the vineyard. But the tenants beat him and sent him away empty.

And he sent still another slave. But him also they beat, ill used, and sent him away empty.

He sent still a third. But they wounded this one, also, and threw him out.

So the owner of the vineyard said: What shall I do? I will send my loved son. Perhaps they will respect him. But when the tenants saw him they began to discuss among themselves and say: This is the heir. Come, let us kill him and the inheritance will be ours.

So they threw him outside of the vineyard and killed him.

Then what will the owner of the vineyard do to them? He will come and destroy these tenants and give the vineyard to others."

"God forbid!" they said when they heard this.

"What, then, is the meaning of this scripture?" he said as he looked steadily at them:

> The stone the builders rejected
> Has become the head of the corner?

Every one who falls on that stone will be broken to pieces, but on whomever it will fall it will scatter him like dust."

The Scribes and Chief Priests tried to arrest him that very time but they were afraid of the people. For they saw he had aimed this illustration at them. So they watched him and sent out spies pretending to be good men that they might get hold of some of his sayings and hand him over to the jurisdiction and authority of the Governor.

"Teacher," they asked, "we know you always speak and teach what is right and do not accept outward appearances but teach the way of God truly. Is it right for us to pay tribute to Cæsar or not?"

"Show me a Roman coin," he answered. For he understood their craftiness. "Whose is this likeness and inscription?"

"Cæsar's."

"Then give back to Cæsar what is Cæsar's and what is God's to God."

So they could not get hold of what he said in the presence of the people. But they wondered at his answer and were silent.

Some Sadducees came to Jesus. These say there is no resurrection. They questioned him:

"Teacher," they said, "Moses wrote to us: If any one's brother dies leaving a wife, and he is childless, his brother shall take his wife and raise up children to his brother. So there were seven brothers. The first married and died childless. The second and the third took her. In the same way the seven left no children and died. Finally the woman also died. So in the resurrection, whose wife of them will she be? For she was the wife of the whole seven."

"The sons of this world marry and are given in marriage," Jesus answered, "but those counted worthy of attaining that world and the resurrection from the dead, neither marry nor are given in marriage. For they can never die any more. For they are equal to the angels and because they are sons of the resurrection they are sons of God. But that the dead are raised even Moses showed in the story of the bush, when he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead, but of the living. For all are alive to him."

"Teacher," some of the Scribes then answered, "you have spoken well." For no longer did any one dare to question him.

"How is it said the Christ is David's son?"

said Jesus. "For David himself says in the Book of Psalms:

> The Lord said to my Lord,
> Sit on my right hand
> Till I make thine enemies thy footstool?

So David calls him Lord. How then is he his son?"

"Beware of the Scribes," Jesus said to the disciples while all the people were listening. "Beware of the Scribes who want to walk about in long robes, the lovers of greetings in the market-places, front seats in the synagogues, and best places at feasts, the devourers of widows' houses and as an excuse the makers of long prayers. They will receive the greater condemnation."

On looking up he saw the rich throwing their gifts into the treasury. He also saw a poor widow throwing in two cents.

"I tell you the truth," he said, "this poor widow threw in more than all. For all these were throwing in from what they had to spare. But she in her poverty, threw in all her living."

Some of them were speaking of the Temple how it was adorned with noble stones and offerings.

"As for these things you are looking at," said Jesus, "the time will come when there will not be left here one stone on another which will not be thrown down."

"Teacher, when then shall this be, and what shall be the sign when it is going to happen?"

"See to it that you are not led astray.
For many will come in my name, and say:
I am he, and, The time is at hand.
Do not follow them.

But when you hear of wars and tumults,
Do not be terrified.
For such things must first happen,
But the end is not at once."

Then he said to them:

Nation will rise against nation,
And kingdom against kingdom.
Yes, there will be great earthquakes,
And in different places, famines and pestilences,
Terrors, too, and great signs from heaven.

But before all this they will arrest you,
And persecute you.
They will hand you over to the synagogues
And to prisons.
They will bring you before kings and governors,
For my name's sake.

This will be your opportunity
To bear witness.
So settle it in your hearts not to meditate beforehand
What you will answer.
For I will give you such eloquence and wisdom,
As all your enemies will not be able to stand against or make answer to.

You will be betrayed even by parents,
And brothers and relatives and friends.
They will cause some of you to be put to death.
And you will be hated by everybody
For my name's sake.
But not a hair of your head will perish.
By your endurance you will win your lives.

But when you see Jerusalem surrounded by armies,
Then understand her desolation is near.
Then let those in Judæa flee to the mountains,
And those in Jerusalem go out of her.
Let not those in the fields go into her.
For these are to be the days of vengeance for the fulfilling of all Scripture.
Woe to those with child!
To those giving suck in those days!
For there will be great distress in the land,

And wrath for this people.
They will fall by the edge of the sword,
And be led captive into all nations.
Jerusalem will be trodden down by the heathen,
Till the times of the heathen are fulfilled.

There will be signs in the sun and in the moon,
And in the stars.
And on the earth
Distress of nations with perplexity,
The sea and the waves roaring,
Men's hearts failing them for fear,
And from looking for what
Is coming on the earth.
For the powers of the heavens will be shaken.

And then will they see the Son of man coming
in a cloud
With power and great glory.
And when these things begin to happen,
Then look up and lift up your head.
For your redemption is near."

He gave them an illustration:
"Look at the fig-tree and all the trees!
When they begin to bud you see
And understand of yourselves that summer
is near.

In the same way, when you see these things happening,
You will understand the Kingdom of God is near.
To tell you the truth, This generation will never pass away,
Till everything happens.
Heaven and earth will pass away,
But my words will never pass away.

But be careful of yourselves,
And do not let your minds become dulled
With debauchings, and drunkenness, and anxieties of this life,
And so that day spring on you suddenly like a trap.
For it will come on all those
Living everywhere on the face of the earth.
So be on the watch all the time, and pray
That you may succeed in escaping
Everything which is going to happen,
And in standing before the Son of man."

Jesus kept teaching in the Temple every day, but every night he would go out and lodge in the mount called Olivet. So all the people kept coming early in the morning to him in the Temple to listen to him.

The feast of unleaven bread called the Passover was drawing near. And the Chief Priests and the Scribes kept trying to find a way to put him to death. But they were afraid of the people.

Now Satan went into Judas called Iscariot, one of the twelve. So he went away and had a talk with the Chief Priests and captains with reference to handing him over to them. And they were glad and agreed to give him money. He consented and began to look for a fit time to hand him over to them in the absence of the crowd.

So the day of unleaven bread came on which it was necessary to sacrifice the passover. And Jesus sent Peter and John:

"Go and prepare the passover for us to eat," he said.

"Where do you want us to prepare it?"

"On going into the city a man carrying a pitcher of water will meet you. Follow him into the house he enters and say to its owner: The teacher says to you, where is the guest-chamber where I am to eat the passover with my disciples? He will show you a large upper-room made ready. Make your preparations there."

So they went away and found just as he had said to them and they got ready the passover.

When it came time Jesus took his place at the table and the disciples with him.

"Very great has been my desire to eat this passover with you before I suffer," he said. "For I tell you, I am never to eat it again till its fulfilment in the Kingdom of God."

Then he took the cup and gave thanks:

"Take this and divide it among yourselves," he said. "For I tell you, From this time I am never to drink of the fruit of the vine till the Kingdom of God comes."

Then he took a loaf of bread, gave thanks, broke, and gave to them:

"This is my body which is to be given for you. Do this in remembrance of me."

After supper he took the cup in the same way:

"This cup is the New Covenant in my blood poured out for you. But look; the hand of my betrayer is with me on the table! For the Son of man is going as determined. But woe to that man by whom he is being handed over!"

They were beginning to ask each other which of them was going to do this. But there was also a contention arising between them as to which of them was thought to be the greatest.

"The Kings of the heathen lord it over them," he said to them, "and those with authority over them are called benefactors. But you must not be like that. But let the greatest among you become like the youngest, and the leader like the learner.

For who is greater? The one waited on, or the waiter? By all means the one waited on, is he not? But I am among you like the waiter. But you are they that have remained with me in my trials. And I appoint you a kingdom just like my Father appointed me, so that you may eat and drink at my table in my Kingdom, and sit on thrones judging the twelves tribes of Israel,— Simon, Simon, Satan desired to have you and got you to sift you like wheat. But I prayed for you that your faith might not fail. So when you have once turned again strengthen your brothers."

"Lord," said Simon Peter, "I am ready to go even to prison and to death with you."

"I tell you, Peter, the cock will not crow to-day till you have three times denied you know me."

"When I sent you out without purse and bag and shoes," said Jesus to the disciples, "did you lack anything?"

"Nothing," they said.

"But now let the possessor of a purse take it, and the same way, a bag, and let him that has none sell his cloak and buy a sword. For I tell you this scripture must be fulfilled in me:

He was counted among the lawless.

For what has been written about me is coming to an end."

"Lord, here are two swords!" they said.

"It is enough."

Jesus went out, and, as his custom was he went to the Mount of Olives. His disciples went with him. So when he had come to the place, he said to them:

"Pray that you may not get into temptation."

Then he tore himself away from them about a stone's throw, kneeled down and began to pray:

"Father," he said, "if thou art willing remove this cup from me. But not my will, but thine, be done."

An angel from heaven appeared to him, strengthening him, and he was in an agony and was praying more earnestly, and his sweat was like great drops of blood falling down on the ground.

When he had risen from his prayer he came to the disciples and found them sleeping for sorrow.

"Why are you sleeping?" he said. "Rise and pray that you may not come into temptation."

He was still speaking, when suddenly there was a crowd, and the one of the twelve called Judas going before them. He was coming up to Jesus to kiss him.

"Judas," said Jesus, "are you handing over the Son of man with a kiss?"

"Lord," said those about Jesus when they saw what was going to happen, "shall we strike with the sword?"

Then one of them struck the slave of the High Priest and cut off his right ear.

"Let me alone to this extent," answered Jesus as he touched his ear and healed it.

"Have you come out with swords and clubs as against a robber?" said Jesus to the Chief Priests, the Captains of the Temple, and the Elders that had come against him. "While I was daily with you in the Temple, you did not stretch out your hands against me. But this is your hour and the power of darkness."

So they seized him, led him away, and brought him into the house of the High Priest. But Peter kept following at some distance. So when they had lit a fire in the middle of the courtyard and had sat down together, Peter kept sitting among them. But a girl saw him in the light of the fire and looked intently at him:

"And he was with him," she said.

"I do not know him, woman," said Peter in denial.

"And you are one of them," said another after a little when he saw him.

"Man, I am not."

"Surely he also was with him," some one else

kept confidently asserting about an hour later. "For he is a Galilean."

"Man, I do not know what you are saying."

At once, while he was still speaking, the cock crew. Then the Lord turned and looked at Peter. And he remembered his word, how he said: "Before the cock crows to-day you will deny me three times."

He went out and wept bitterly.

The men holding Jesus kept mocking and beating him. They blindfolded him and kept putting questions to him:

"Prophesy!" they kept saying. "Who is it struck you?"

Yes, many other blasphemies did they keep speaking against him.

As day was coming on the assembly of the Elders of the people was gathered together, the Chief Priests, also, and Scribes. So they led Jesus away into their Council.

"If you are the Christ," they demanded, "tell us."

"If I tell you, you will never believe. And, on the other hand, if I ask you, you will not answer. But from now on will the Son of man be seated at the right hand of the power of God."

"So you are the Son of God?" they all said.

"You yourselves say I am."

"What further need have we of evidence? For we ourselves have heard from his own lips."

So the whole crowd of them rose up and led him to Pilate.

"We found this fellow perverting our nation," they said as they began to accuse him. "He has been forbidding to pay tribute to Cæsar, and saying he himself is Christ a King."

"You are the King of the Jews?" said Pilate.

"You yourself say so."

"I find no fault in this man," said Pilate to the Chief Priests and the crowds.

"He keeps stirring up the people," they said with the more urgency. "He keeps teaching through all Judæa, beginning from Galilee even to this place."

When Pilate heard this, he asked if he was a Galilean. So when he understood he was of Herod's jurisdiction, he sent him back to Herod, who was himself also at Jerusalem at that time. So when Herod saw Jesus, he was very glad. For he had been wanting to see him for a long time, for he had heard about him, and he was hoping to see some sign done by him. So he asked him many questions. But Jesus made him no answer. Then the Chief Priests and Scribes stood, vehemently accusing him, and Herod with his soldiers treated him with contempt, mocked him, dressed

him up in gorgeous clothes, and sent him back to Pilate. So Herod and Pilate became friends with each other that very day. For before that they were enemies to each other.

Pilate called together the Chief Priests, the Rulers, and the People:

"You brought me this man as one perverting the people," he said, "and listen, on examining him before you, I found no fault in him with reference to the things you have been accusing him of. No, nor has Herod. For he sent him back to us. And nothing worthy of death has been done by him. So I will beat him and let him go."

"Away with this man and release us Barabbas!" they all cried out together.

Barabbas was thrown into prison because of an insurrection made in the city and for murder. But Pilate called out to them again. For he wanted to release Jesus. But they kept shouting:

"Crucify him! Crucify him!"

"Why? What wrong has he done?" he said to them the third time. "I have found no cause of death in him. So I will beat him and let him go."

But they pressed their cause with loud cries demanding his crucifixion. Their cries prevailed. So Pilate gave judgment in accordance with their desire. He released the one they asked for, the

one thrown into prison for insurrection and for murder. But he handed Jesus over to their desire.

As they were leading him away they seized Simon of Cyrene coming from the country and laid on him the cross to carry it after Jesus.

A great crowd of people and of women kept following him. The latter kept crying and lamenting him.

"Daughters of Jerusalem," he said as he turned to them, "do not cry for me, but for yourselves and your children. For, listen, the time is coming when it will be said: Blessed are the barren, and the women that never bore and never nursed children. Then they will begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they are doing this in the green tree what is to happen in the dry?"

They were leading others, two criminals with him to be put to death.

When they came to the place called: The Skull, they crucified him there, and the two criminals, one on his right, the other on his left.

"Father," said Jesus, "let them go free. For they do not know what they are doing."

They divided his clothes among them by casting lots.

The people stood looking on. But even the Rulers kept scoffing at him:

"He saved others," they said. "Let him save himself if he is the Christ of God, the Chosen One."

Yes, the soldiers also mocked him, coming to him and offering him sour wine:

"If you are the King of the Jews," they said, "save yourself."

There was also an inscription over him:

THIS IS THE KING OF THE JEWS.

One of the criminals hanged with him abused him.

"Are you not the Christ?" he said. "Save yourself and us."

"Have you no fear of God at all," the other answered, rebuking him, "even when you are in the same condemnation? And we justly, for we are getting back the due reward of our deeds. But this man has done no wrong.

"Jesus," he continued, "remember me when you have come to your Kingdom."

"To tell you the truth," Jesus answered, "to-day you will be with me in Paradise."

It was now about twelve o'clock, and darkness came over the whole land till three o'clock. The light of the sun failed, and the veil of the Holy Place was torn in two.

"Father," Jesus cried with a loud voice, "into thy hands I commend my spirit."

On saying this he breathed out his life. But when the Roman Captain saw it, he began to praise God:

"Surely this was a good man," he said.

All the crowds gathered together to see this sight, looked at what happened and went back striking their breasts. But all who knew him stood at some distance; and the women who followed him from Galilee, saw these things.

Now there was a man named Joseph, from Arimathæa, a city of the Jews who was looking for the Kingdom of God. He was a councillor, a good benevolent man and had not consented to their counsel and deed. This man went to Pilate and asked for the body of Jesus. So he took him down, wrapped him in a linen cloth and put him in a tomb hewn in stone where no one had ever yet laid.

It was the day of the Preparation and the Sabbath was coming on. So the women who had come with him out of Galilee followed, looked at the tomb, watched how his body was laid, and went back and prepared spices and ointments.

They rested on the Sabbath according to the commandment. But the first day of the week at

early dawn they came to the tomb bringing the spices they had prepared. They found the stone rolled away from the tomb, and on going in they did not find the body of the Lord Jesus. And in their perplexity about this two men suddenly stood by them in dazzling clothes. And as they were frightened and bowed down their face to the earth, the angels said to them: "Why are you seeking the living among the dead? He is not here. He has risen. Remember how he talked to you while he was still in Galilee and said it was necessary for the Son of man to be handed over into the hands of sinful men, be crucified, and the third day rise again."

Then they remembered his words, went back from the tomb and told all these things to the eleven and to all the others. They were Mary Magdalene and Joanna and Mary the mother of James. And the others with them told these things to the Apostles. But these words appeared to them like idle talk, so they did not believe them.

But Peter rose up and ran to the tomb. And upon stooping down and looking in he saw the linen cloths by themselves. And he went back home wondering at what had happened.

And listen, two of them, that very day, were go-

ing to a village named Emmaus about seven miles from Jerusalem, and they were talking together about all that had happened. So while they were talking these things over and discussing them Jesus himself happened to come up and went along with them. But their eyes were kept from recognizing him.

"What are these words you are exchanging with each other as you go along?" he said.

"You alone are a stranger in Jerusalem and ignorant of what has happened there of late?" one of them named Cleopas answered, as they stood still, looking sad.

"What?"

"That about Jesus the Nazarene, a Prophet mighty in word and deed before God and all the people, and how the Chief Priests and our rulers handed him over to the penalty of death and crucified him. But we hoped he was the one to redeem Israel. And beside all this, to-day is the third day since these things happened. Yes, and some women also of our company astonished us, for they were early at the tomb and did not find his body. So they came and said they had even seen a vision of angels who said he was alive. So some of those with us went out to the tomb and found just as the women said. But they did not see him."

"O fools and dull of mind to believe after all

the Prophets have said. It was not necessary, then, for the Christ to endure these sufferings before entering into his glory?"

Then beginning from Moses and all the Prophets he explained to them in all the scriptures about himself.

They came near the village they were going to, and he acted as though he was going further.

"Stay with us," they urged. "For it is nearly evening and the day is now about gone."

So he went in to stay with them. And as he took his place at table with them he took the loaf, blessed, broke, and gave to them. Then their eyes were opened, and they recognized him. But he vanished out of their sight.

"Did not our hearts keep burning in us while he was talking to us on the road, and opening the scriptures to us?" they then said to each other.

They at once got up and went back to Jerusalem, and found the eleven and those with them gathered together saying: "The Lord has surely risen and has appeared to Simon." So they themselves related what had happened on the road, and how he became known to them in the breaking of the bread.

They were talking about these things when he himself stood among them.

"Peace be unto you," he said.

But they were terrified and frightened and thought they were looking at a spirit.

"Why are you troubled?" he said. "And why are doubts coming up in your mind? Look at my hands and my feet. For it is I myself. Handle me and see. For a spirit does not have flesh and bones like you see me have."

So on saying this he showed them his hands and feet.

"Have you anything to eat here?" he said as they still kept disbelieving for joy and wondering.

They gave him a piece of a broiled fish, and he took it and began to eat it before them:

"These are my words which I spoke to you while I was still with you," he said, "that everything written in the Law of Moses, and the Prophets, and the Psalms about me must be fulfilled."

"Thus it is written," he continued, as he opened their mind to understand the Scriptures, "that the Christ is to suffer, and to rise again from the dead the third day, and a change of mind and purpose of heart for sending away of sins is to be proclaimed in his name to all the nations,—beginning at Jerusalem, and you are witnesses of these things. And listen, I am sending out the promise of the Father on you. But stay in the city till you are clothed with power from on high."

He led them out till they were opposite Bethany. Then he lifted up his hands and blessed them. And as he was blessing them he parted from them and was carried up to heaven.

They worshipped him and went back to Jerusalem with great joy, and were continually in the Temple blessing God.

ACTS.

My Dear Theophilus:

In my former narrative I wrote about everything Jesus began both to do and teach to the day he was received up into heaven, after he, through the Holy Spirit, had given instructions to the Apostles whom he had chosen. And after his suffering he also showed himself alive to them by many proofs, appearing to them for forty days, and telling them about the Kingdom of God. And once, when he was with them, he charged them not to go from Jerusalem, but to wait for the promise of the Father, which, said he, you heard from me. For John purified with water, but you will be purified with the Holy Spirit not many days from now.

So when they had come together they asked him:

"Lord, are you at this time restoring the Kingdom to Israel?"

"It is not for you," he said, "to know the times or seasons which the Father appointed by his own authority, but you will receive power when the Holy Spirit has come on you, and you will be my witnesses both in Jerusalem, and in all Judea, and Samaria, and to the ends of the earth."

He had no sooner said this than he was taken up

before their very eyes and a cloud received him and hid him from their sight. And while they were gazing into heaven, as he was going, two men suddenly stood by them in white, who also said:

"Galileans, why are you standing here looking into heaven? This Jesus who has been taken up from you into heaven will come in the same way as you have seen him going into heaven."

Then they went back to Jerusalem from the mount called Olivet, which was about a mile from Jerusalem.

When they got back they went up to the room where they were staying,

Both Peter and John,
And James and Andrew,
Philip and Thomas,
Bartholomew and Matthew,
James the son of Alphæus and Simon the Zealot,
And Judah the son of James.

These all kept meeting regularly for united prayer, with some women and Mary the mother of Jesus and with his brothers.

It was in those days Peter stood up among the brothers and spoke. For there was a crowd of people gathered together, about a hundred and twenty.

"Brother men," he said, "the scripture had to be fulfilled which the Holy Spirit before spoke by the mouth of David about Judas who was guide to those who took Jesus. For he was one of us and had his part allotted to him in this work of ours."

(This man, you know, acquired a piece of land with the payment for his treachery and falling headlong, he burst in two and all his bowels gushed out. And it became known to all those who were living in Jerusalem so that in their language that field was called Aceldama, that is, The Field of Blood.)

"For it is written in the Book of Psalms:

> Let his house be made desolate
> And let no one live in it,

and,

> His office let another take.

So some one must be a witness with us of the resurrection. And he must be from among the men who have been with us all the time the Lord Jesus went in and out among us from his purification by John to the day he was received up from us."

So they nominated two, Joseph called Barsabbas, whose other name was Justus, and Matthias. And they prayed and said:

"O Lord, who knowest the hearts of all, show which of these two thou hast chosen to take his place in this work and apostleship from which Judas turned aside to go to his own place."

They then gave lots for them, and the lot fell on Matthias, so he was counted with the eleven Apostles.

When the day of Pentecost had come they were all together in one place, and suddenly there came from heaven a sound just like a high wind coming nearer and nearer, and it filled the whole house where they were sitting. Then they saw what looked like tongues of flame dividing up, and it settled on each of them, and they were all filled with the Holy Spirit and they began to talk in other languages just as the Spirit would give them the power to express themselves.

Now there were religious Jews staying in Jerusalem from every country in the world. And when this sound was heard the crowd came together and was confounded because each one heard them talking in his own language. And they were all astonished and wondered:

"Are not all these who are talking Galileans?" they said. "Then how is it each one of us is hearing in our own language in which we were born? Parthians, and Medes, and Elamites, and those who live in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and visitors from Rome, both Jews and proselytes, Cretes and Arabians, we hear them telling in our own languages about the great works of God."

They were all astonished and were in perplexity, and kept saying to each other:

"What does this mean?"

But others began to sneer and say:

"They are full of new wine."

But Peter, surrounded by the eleven, stood up, raised his voice, and spoke out to them:

"Fellow Judæans and all you inhabitants of Jerusalem, let this be known to you, and mark my words. For these are not drunk, as you suppose. For it is only nine o'clock. But this is what was spoken of by the Prophet Joel:

It will come about in the last days, said God,
I will pour out my Spirit on all flesh.
And your sons and your daughters will prophesy.
Your young men will see visions.
Your old men will dream dreams

Yes, and on my men- and women-slaves in those
days will I pour out my Spirit.
And they will prophesy.
And I will show wonders in heaven above,
And signs on the earth beneath,
Blood and fire and mist of smoke.
The sun will be turned into darkness,
And the moon into blood,
Before the great and notable day of the Lord come.
And it will come about that whoever calls on the name
of the Lord will be saved.

Fellow Israelites, listen to these words:

That Jesus the Nazarene was a man from God was proved to you by mighty works, and wonders and signs which God did among you through him, just as you yourselves know. Yet this man, you, by the hands of lawless men, crucified and slew, when he was given up to you in accordance with God's definite plan and previous knowledge. But God released him from the pangs of death and raised him up, just because it was impossible for death to hold him. For David says with reference to him:

I have had the Lord always before me.
For he is at my right hand that I should not be moved.
For this reason my heart was cheered and my tongue
exulted.
Yes, even my flesh will live in hope.

For thou wilt not leave my soul in Hades,
Nor wilt thou give thy holy one to see corruption.
Thou didst make me know the ways of life.
Thou wilt fill me with joy in thy presence.

Brother men, I may freely say to you of the Patriarch David that he both died and was buried, and his tomb is with us to this day. So as he was a Prophet, and knew that God had solemnly sworn to him to set one of his descendants on his throne, he saw ahead and talked about the resurrection of the Christ that he was neither left in Hades nor did his flesh see corruption.

This Jesus God raised up, and of this we are all witnesses. So having been raised to the right hand of God and having received from the Father the promised gift of the Holy Spirit, he has been pouring this out which you are both seeing and hearing. For David did not go up to heaven, but he himself says:

The Lord said to my Lord sit on my right hand,
Till I put thine enemies under thy feet.

So let all the house of Israel assuredly know that God has made him Lord and Christ, this Jesus whom you crucified."

When they heard this they were stung with remorse and said to Peter and to the rest of the Apostles:

"Brother men, what are we to do?"

"Change your mind and the purpose of your heart," answered Peter, "and be purified every one of you in the name of Christ for sending away of sins, and you will receive the gift of the Holy Spirit. For the promise is to you and your children and to all those far away as many as the Lord our God will call."

And with many such words he kept witnessing to them and urging them, saying:

"Save yourselves from this crooked generation."

So those who received his word were purified and about three thousand persons joined the disciples that day. And they kept faithfully attending to the Apostles' teaching and fellowship and to the breaking of bread and the prayers.

And everybody was afraid, and many wonders and signs were being done by the Apostles. And all those who believed were together and had everything in common and they kept selling their property and their goods and kept dividing it with everybody just as they needed it. And day by day attending continually with one accord in the Temple and breaking bread in their homes they kept eating their food with single-hearted gladness, praising God and being in favor with all the people. And the Lord kept adding to them daily those who were being saved.

One day Peter and John were going up to the Temple to attend the three o'clock prayers, and a man lame from his birth was being carried along whom they daily put down at the gate of the Temple called beautiful to beg from those who were going into the Temple, and when he saw Peter and John about to go into the Temple he asked them to give him something. Then Peter looking steadily at him with John, said:

"Look at us."

So he did it expecting to receive something from them. But Peter said:

"Silver and gold are not mine. But what is mine I give you. In the name of Jesus Christ the Nazarene walk."

And he took him by the right hand and raised him up. And his feet and ankle bones at once received strength, and he leaped up and stood and went walking about, and he went into the Temple with them walking about and leaping and praising God.

And all the people saw him walking about and praising God and they recognized him as the man who used to be sitting at the Beautiful Gate of the Temple, and they were filled with wonder and astonishment at what had happened to him.

And while he was still holding fast to Peter and John all the people kept running together to them

in the porch called Solomon's, greatly wondering. But when Peter saw it he began to say to the people:

"Fellow Israelites, why are you wondering at this, or why are you gazing at us as if by our own power or piety we had made him walk about? The God of Abraham and Isaac and Jacob, the God of our Fathers, has honored his slave Jesus whom you handed over, and denied before Pilate when he had decided to let him go. But you denied the Holy and Good One and asked for yourselves the release of a murderer. But you killed the Author of life, whom God raised from the dead, and we are his witnesses. And his name, by the faith which has been placed in it, has made this man strong whom you are looking at and know. Yes, the faith which is through him has given him this perfect soundness before you all.

And now, brothers, I know it was through ignorance you did it as also your rulers. But it was in this way God fulfilled what he had long ago foretold by the mouth of all the Prophets that his Christ should suffer. So change your mind and the purpose of your heart and turn, that your sins may be wiped away, that in this way seasons of refreshing may come from the presence of the Lord, and that he may send the Christ who was appointed for you, Jesus, whom heaven must receive

till the times of restoration of all things of which God spoke by the mouth of his holy prophets which have been from of old. For Moses said:

> A Prophet like me will the Lord God raise up to you
> From among your brothers.
> To him you will listen
> In everything he says to you.
> And every one who will not listen to that Prophet,
> Will be utterly destroyed from among the people.

Yes, and all the Prophets from Samuel onwards, as many as spoke, they also told about these days.

You are the sons of the Prophets and of the covenant which God made with your fathers, when he said to Abraham:

> And in your seed will all the nations of the earth be blessed.

It was for you first that God raised up his slave and sent him to bless you by turning each of you from his wicked ways."

Now while they were talking to the people the chief priests and the captain of the Temple and the Sadducees suddenly came on them. For they were very much annoyed because they were teaching the people and explaining thoroughly in Jesus the resurrection from the dead. So they arrested the Apostles and put them in prison till the next day, for it was already evening.

But many of those who heard the word believed, and the number of the men alone came to about five thousand.

The next day a meeting of their rulers and elders and scribes was held in Jerusalem. Annas the high priest was there, and Caiaphas and John and Alexander and all the high priest's relatives. Then they brought Peter and John before them and kept asking them:

"By what power or in what name did you do this?"

Then Peter filled with the Holy Spirit said to them:

"You rulers of the people and elders, if we are called to account to-day for a kind act done to a helpless man and are asked how he was cured, let me tell you all and all the people of Israel, that it is in the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead, it is in him, I say, this man stands here before you cured. This is the stone which was scorned by you builders, but has become the corner-stone. And there is no salvation through any one else. For there is no other name under heaven given among men through which we must be saved."

Now while they were considering the boldness of Peter and John and were ascertaining that they

were common and uneducated men, they kept wondering, and began to realize that they had been companions of Jesus, and seeing the man who was cured standing with them they could say nothing against it. So they ordered them out of the court and then began consulting together:

"What are we to do to these men?" they said. "For that a remarkable sign has taken place through them is plain to all who live in Jerusalem, and we cannot deny it. But so that it may not spread any further among the people let us warn them not to talk to any one any more on the subject of this name."

So they called them in and ordered them not to speak at all nor teach on the subject of the name of Jesus.

But Peter and John said to them:

"Whether it is right in the sight of God to listen to you rather than to God judge for yourselves. For we cannot but talk about what we saw and heard."

But after further threats they let them go, not having found any way of punishing them because of the people, for everybody was praising God for what had happened. For the man who was the subject of this sign of curing was over forty years old.

Now when they had been let go they went to their friends and told them everything the chief

priests and elders said. And when they had heard it, they lifted up their voice to God with one accord, and said:

"O Master, thou art he
Who didst make the heaven and the earth,
And the sea and everything in them,
Thou, by the Holy Spirit,
Through the mouth of our father David,
Thy slave,
Hast said:

Why did the nations rage,
And the people imagine vain things?
The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord,
And against his Christ.

For they were indeed gathered together in this city,
Against thy holy slave Jesus, whom thou didst anoint,
Both Herod and Pontius Pilate,
With the nations and peoples of Israel,
But only to do what thy hand and thy counsel,
Had already determined should be done.

And now, Lord,
Look at their threatenings,

And give thy slaves the power
To talk fearlessly about thy word
Whilst thou stretchest out thy hand to cure,
And signs and wonders take place,
Through the name of thy holy slave Jesus."

So when they had finished their prayer the place where they were gathered was shaken and every one of them was filled with the Holy Spirit and began to talk boldly about the word of God.

The whole body of believers was in complete accord, and not one of them counted anything he had as his own, but everything he had was common property. And the Apostles kept bearing witness to the resurrection of the Lord Jesus with great power, and great favor was shown to them all. For neither was there any one among them in need. For all the owners of lands or houses kept selling them and bringing the proceeds of the sales and laying it down at the Apostles' feet: and it was distributed to each one just as he needed it.

So Joseph who had received from the Apostles another name of Barnabas, which means, The Speaker, a Levite born in Cyprus, had a field and sold it, and brought the money and laid it at the Apostles' feet.

But a man named Hananiah with Sapphirah, his wife, sold some property and with her connivance kept back part of the price, and brought a part and laid it at the Apostles' feet.

But Peter said:

Hananiah, how did Satan fill your heart to lie to the Holy Spirit and to keep back part of the price of the land? While it was unsold was it not your own? And after it was sold was it not still under your own control? How did you come to settle on such a plan? You have not lied to men but to God."

When Hananiah heard this he fell down and expired. And everybody who heard it became very much afraid.

So the young men got up, wrapped him up, and carried him out and buried him.

About three hours later his wife came in without knowing what had happened. And Peter said to her:

"Tell me whether you sold the place for so much?"

"Yes, for so much," she said.

"How did you come to agree together to tempt the Spirit of the Lord?" Peter said to her. "Listen! the feet of those who buried your husband are at the door and they will carry you out."

She at once fell down at his feet and expired.

And the young men came in, found her dead, carried her out and buried her by her husband. And the whole Church, and everybody else who heard of this, became very much afraid.

By the hands of the Apostles many signs and wonders were happening among the people: And they all used to meet together in Solomon's Porch, but of the rest no one dared to join them. Yet the people kept making a great deal of them, and believers were being continually added to the Lord, a throng of both men and women. This was so much the case that they would bring their sick even out into the streets and laid them on beds and couches so that at least the shadow of Peter passing by might overshadow some one of them. And the crowd kept coming together also from the towns round Jerusalem bringing sick people and those troubled by evil spirits and every one of them was being cured.

But the High Priest and all those with him who were of the sect of the Sadducees, were aroused and filled with jealousy and arrested the apostles and put them in the public prison. But an angel of the Lord opened the prison doors at night and led them out and said:

"Go and take your place in the Temple and

tell the people everything you have to say about this Life."

So when they had received this message they went into the Temple about daybreak and began to teach the people.

In the meantime the High Priest and those with him came into the council chamber, and they called together the High Council and all the senate of the children of Israel and sent to the prison to have them brought. But when the officers came they did not find them in the prison, so they went back and told them:

"We found the prison quite securely closed," they said, "and the guards standing at the doors, but when we opened it we found no one inside."

When the Captain of the Temple and the chief priests heard this they were puzzled about them and wondered what this would lead to. But some one came and told them:

"The men whom you put in prison are standing in the Temple and teaching the people."

Then the Captain went with the officers and brought them without force, for they were in constant fear of being stoned by the people. So they brought them and stood them before the Council. And the High Priest said to them:

"We gave you strict orders not to teach in this name, and you have filled Jerusalem with your

teaching and wish to bring this man's blood on us."

But Peter and the Apostles answered:

"We must obey God rather than men. The God of our fathers raised up Jesus whom you put to death by hanging him on a cross. And God exalted him to his own right hand to be a Prince and a Saviour and to give a change of mind and purpose of heart to Israel and sending away of sins. And we are witnesses of these things, and so is the Holy Spirit whom God gave to those who are obeying him."

When they heard this they became furious and were for putting them to death. But a Pharisee in the Council by the name of Gamaliel, highly respected by all the people, stood up and ordered the men to be put outside for a little while. And he said to them:

"Fellow Israelites, take care what you are going to do to these men. For before this Theudas rose up claiming to be somebody, and about four hundred men joined him. But he was killed and all who obeyed him were dispersed and gradually dwindled to nothing. After this Judah the Galilean rose up at the time of the taxing and drew away some of the people after him. He also perished and all the people who obeyed him were scattered. And now I tell you, Do not interfere

with these men, but let them alone: or else you may find yourselves fighting against God. For if this project or this work is from men, it will be overthrown. But if it is from God, you cannot overthrow it."

They agreed with him, and after they had called the Apostles back and had beaten them, they charged them not to speak in the name of Jesus, and let them go. So they went from the Council rejoicing that they were thought fit to be dishonored for the Name. And every day, in the Temple and at home they never ceased teaching and telling the good news of Jesus the Christ.

At that time when the number of the disciples was constantly increasing the Greek speaking Jews made complaints against the native Jews that their widows were being neglected in the daily distribution.

So the twelve called the throng of the disciples to them and said:

"It will not do for us to forsake the Word of God and serve tables. So, brothers, look for seven reputable men from among yourselves, spiritually minded and wise, whom we may set over this business. But we shall continue steadfastly in prayer, and in the service of the word."

The saying pleased the whole throng, and they chose

Stephen, a man full of faith and of the Holy Spirit,

Philip,

Prochorus,

Nicanor,

Timon,

Parmenas,

And Nicolas, a proselyte of Antioch.

And they brought them to the Apostles, and when they had prayed they laid their hands on them.

And the word of God kept spreading, and the number of disciples kept increasing rapidly in Jerusalem, and a large number of the priests kept accepting the faith.

Now Stephen, full of divine favor and power was doing wonders and great signs among the people.

But some members from the synagogue known as that of the Freed Slaves, and of the Cyrenians and of the Alexandrians, and of them from Cilicia and Asia, became aroused and began to dispute with Stephen. But they could not withstand his wisdom and the spirit with which he was talking. Then they induced some men to say that they had

heard him talking blasphemy against Moses and God. And they stirred up the people and the elders and the scribes and they came on him and arrested him and brought him to the High Council, and put forward false witnesses, who said:

"This man does not cease to talk against this holy place and the law. For we heard him saying that this Jesus the Nazarene will destroy this place and will change the customs which Moses gave us."

And all who were sitting in the Council looked steadily at Stephen and saw his face as if it were the face of an angel.

And the High Priest said:

"Are these things so?"

But he said:

"Brother men, and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, and said to him: Go away from your land and your relatives and go to the land which I will show you. Then he went away from the land of the Chaldeans and lived in Haran. And after his father died God removed him from there to this land in which you are now living. And yet he did not give him an inheritance in it, no, not so much as to set his foot on. But he promised to give him the country as a possession and to his descendants

after him, when as yet he had no children. But God spoke in this way, and said that his descendants would live in a foreign land and be enslaved and ill-treated by them four hundred years. But I myself will judge the nation to which they will be enslaved, God said, and after that they will come out and serve me in this place. And he gave him the Covenant of Circumcision ; and in this way Abraham became the father of Isaac and circumcised him the eighth day, and Isaac became the father of Jacob, and Jacob of the Twelve Patriarchs. And the Patriarchs were jealous of Joseph and sold him into Egypt. But God was with him and delivered him out of all his troubles and gave him favor and wisdom before Pharaoh, King of Egypt, who made him governor over Egypt and over all his house. Then a famine spread over the whole of Egypt and Canaan and there was great distress, and our fathers could find no food. But Jacob heard there was wheat in Egypt, so he sent our fathers the first time. And the second time Joseph made himself known to his brothers, and Joseph's race became known to Pharaoh. Then Joseph sent and called his father Jacob to him and all his relatives, seventy-five persons in all. So Jacob went down into Egypt, and he and our fathers died and they were carried over to Shechem and laid in the tomb which Abraham bought

for a sum of money from the sons of Hamor in Shechem.

Now when the time was approaching for the fulfillment of the promise which God made to Abraham, the people increased and became numerous in Egypt till a new king who knew nothing of Joseph came to the throne. This king dealt deceitfully with our race and ill-treated our fathers, making them expose their babes so that they should not live. It was at that time Moses was born. He was a wonderfully beautiful child, and for three months he was brought up in his own father's house. But, when he was exposed, the daughter of Pharaoh took him and brought him up as her own son. And Moses was instructed in all the wisdom of the Egyptians and showed ability in his words and deeds.

Now when he was about forty years old it came into his mind to visit his brothers the children of Israel. And when he saw one of them being ill-treated he avenged the man who was being ill-treated by striking down the Egyptian. And he thought his brothers would understand that God was using him to deliver them, but they did not understand. And the next day he came on the scene while they were fighting and tried to make peace between them, and said: Men, you are brothers, why are you ill-treating each other? But

the man who was ill-treating his fellow workman pushed Moses aside, and said: Who made you a ruler and a judge over us? You do not want to make way with me like you did with the Egyptian yesterday? So Moses fled at that saying and became an exile in Midian, where he had two sons. And at the end of forty years there appeared to him in the Desert of Mount Sinai an angel in a flame of fire in a bush. And when Moses saw it he wondered at it. And as he was coming up to it to look at it, there came a voice of the Lord: I am the God of your fathers, the God of Abraham and Isaac and Jacob. And Moses trembled and did not dare to look. But the Lord said to him: Take your shoes off your feet, for the place where you are standing is holy ground. I have surely seen the oppression of my people in Egypt and have heard their groaning, and I have come down to deliver them. So come now and I will send you into Egypt.

This Moses whom they had denied, and said: Who made you a ruler and a judge? this very man God sent to be a ruler and a deliverer by the hand of the angel who appeared to him in the bush. This is the man who, after he had done wonders and signs in Egypt and in the Red Sea and in the desert forty years, this is the Moses who said to the children of Israel: A Prophet like me will God

raise up to you from among your brothers. This is he who was in the Church in the wilderness with the angel who used to talk to him in the Mount Sinai, and with our fathers. It is he who received living truths to give to us, he whom our fathers were not willing to obey, but pushed him aside and turned back in thought to Egypt, and said to Aaron: Make us gods to go before us. For as for this Moses who brought us out of the land of Egypt, we do not know what has become of him. So they made a calf at that time and brought a sacrifice to the idol, and kept rejoicing in the works of their hands. But God turned and handed them over to serve the host of heaven just as it is written in the Book of the Prophets.

> Did ye offer me slain beasts and sacrifices
> Forty years in the wilderness, O house of Israel?
> Ye took with you the tent of Moloch
> And the Star of the god Rephan,
> The images which you made to worship.
> So I will exile you beyond Babylon.

Our fathers had the tent of witness in the desert just as he directed who spoke to Moses to make it after the model which he had seen. And when they had received it our fathers brought it in with Joshua when they entered on the possession of the nations whom God drove out before the advance

of our fathers, to the days of David, who found favor with God and asked permission to find a dwelling for the God of Jacob. But it was Solomon who built him a house. Yet the Most High does not live in buildings made by hands: just as the Prophet says:

> Heaven is my throne,
> And the earth is a stool for my feet.
> What kind of a house will ye build me, saith the Lord,
> Or what place is there where I may rest?
> Did not my hand make all these?

You stubborn race, heathen in heart and ears! you are always resisting the Holy Spirit. You are just like your fathers. Which of the Prophets did your fathers not persecute? Yes, they killed those who told long before about the coming of the Good One, of whom you have now become the betrayers and murderers, you who received the Law as transmitted by angels, and did not keep it."

While they were listening to these things they became frantic with rage and gnashed their teeth at him. But he, full of the Holy Spirit, looked steadily into heaven and saw the glory of God and Jesus standing at his right hand, and said:

"Look! I see heaven opened and the Son of man standing at the right hand of God."

But with a loud shout, they stopped their ears,

all together rushed at him, threw him outside of the city, and began to stone him.

The witnesses kept laying their cloaks at the feet of a young man called Saul. So they kept stoning Stephen who meanwhile kept calling on the Lord, and saying:

"Lord Jesus, receive my spirit."

Then he got on his knees and cried aloud:

"Lord, do not lay this sin to their charge."

And when he had said this he fell asleep.

Now Saul was one of those who assented to his being put to death.

That day a great persecution broke out against the Church in Jerusalem. And they were all scattered over the districts of Judæa and Samaria, except the Apostles. But some pious men buried Stephen and made a great mourning over him.

But Saul proceeded to harass the Church, entering house after house, and dragging out both men and women, he kept committing them to prison.

So those who were scattered in different directions went about telling the good news of the word. And Philip went down to the city of Samaria and proclaimed to them the Christ. And the crowds all kept listening attentively to what Philip was telling them when they heard of the signs he was

doing and saw them. For there were many of those who had evil spirits, where the spirits crying aloud would come out, and many paralytics and lame people were cured. So there was great joy in that city.

Now there was a man in the city by the name of Simon who was practicing magic and mystifying the Samaritans, giving himself out to be some great one. And they all kept listening attentively to him from the lowest to the greatest of them, saying:

"This man is the Power of God which is called Great."

They used to listen attentively to him because for a long time he had astonished them with his magic arts. But when they believed Philip who was telling the good news about the Kingdom of God and the name of Jesus Christ, they kept coming to be purified, both men and women. And even Simon himself believed, and when he had been purified, continued steadily with Philip, and gazing at the signs and great things taking place was continually astonished.

When the Apostles at Jerusalem heard that Samaria had received the word of God they sent to them Peter and John. And when they had come down they prayed for them so that they might receive the Holy Spirit. For as yet he had not

come on any of them, but they had only been purified in the name of the Lord Jesus. Then they laid their hands on them and they kept receiving the Holy Spirit.

But when Simon saw that through the laying on of the Apostles' hands the Spirit was given, he offered them money and said:

"Give me this authority, too, so that on whomever I lay my hands he may receive the Holy Spirit."

But Peter said to him:

"May your money go to destruction with you! because you thought the free gift of God could be bought with money. You have neither part nor lot in this word. For your heart is not right in the sight of God. So change your mind and the purpose of your heart with regard to this wickedness of yours, and pray the Lord, if, perhaps, the thought of your heart shall be put away from you. For I see that you have fallen into bitter jealousy and are in bondage to iniquity."

"You yourself pray to the Lord for me," Simon answered, "so that none of these things of which you have spoken may come on me."

So when they had borne their witness and talked about the word of the Lord they went back to Jerusalem telling the good news, on their way, to many villages of the Samaritans.

An angel of the Lord spoke to Philip:

"Get up and go towards the south," he said, "along the road which runs down from Jerusalem to Gaza. It is lonely."

So he got up and went, and he came across an Abyssinian, an official of high rank in the service of Candace, Queen of Abyssinia. He was her treasurer, and had been to Jerusalem to worship, and was on his way back, and was sitting in his carriage reading the Prophet Isaiah. And the Spirit said to Philip:

"Go up and keep close to this carriage."

So Philip ran up and heard him reading the Prophet Isaiah, and he said to him:

"Do you understand what you are reading?"

"How can I," he said, "unless some one shall guide me?" And he begged Philip to get up and sit with him.

The passage of Scripture which he was reading was this:

Like a sheep he was led away to slaughter,
And as a lamb before his shearer is mute,
So he does not open his mouth.
In his lowly condition justice was denied him.
Who shall tell the story of his age?
For his life is cut off from the earth.

The official said to Philip:

"Please tell me, about whom is the Prophet saying this? About himself, or about some one else?"

Then Philip began, and, taking this Scripture as a text, told to him the good news about Jesus. And as they were going along the road they came to some water, and the official said:

"Look! here is water. What is to prevent my being purified?" And he ordered the carriage to stop, and they both went down into the water, both Philip and the official, and he purified him.

But when they came up from the water, the Spirit of the Lord snatched Philip away, and the official saw him no more. For he continued on his way rejoicing.

But Philip was found at Ashdod and he went along and kept telling the good news to all the towns till he came to Cæsarea.

But Saul, still uttering murderous threats against the disciples of the Lord, went to the High Priest and asked him for letters to the Jewish congregations at Damascus, so that if he found there any who were of the Way, both men and women, he might bring them bound to Jerusalem.

He was on his way and getting near Damascus when suddenly a light from heaven flashed all

round him, and he fell to the ground and heard a voice saying to him:

"Saul, Saul, why are you persecuting me?"

"Who are you, Lord?" he said.

"I am Jesus whom you are persecuting," said the Lord. "But get up and go into the city and you will be told what you must do."

The men travelling with him were meanwhile standing speechless, hearing a voice but seeing no one.

So Saul got up from the ground. But when he opened his eyes he could not see. So they led him by the hand and brought him into Damascus. And he was three days without sight, and during that time he neither ate nor drank.

But there was a disciple at Damascus by the name of Hannaniah, and the Lord said to him in a vision:

"Hannaniah."

And he said:

"Yes, Lord."

"Get up and go to the street called Straight, and inquire at the house of Judah for a man named Saul, a native of Tarsus. For he is praying, and he has seen in a vision, a man named Hannaniah coming in and laying his hands on him so that he may see again."

"Lord, I have heard from a great many about this man, how much harm he has done at Jerusa-

lem to your people there. And here he has authority from the chief priests to bind everybody who is calling on your name."

"Go. For he is a chosen instrument of mine to carry my name before nations and kings, and the children of Israel. For I will show him what he must suffer for my name."

So Hannaniah went, entered the house, laid his hands on Saul, and said:

"Brother Saul, the Lord has sent me, Jesus, who appeared to you on your way here, so that you may see again and be filled with the Holy Spirit."

At once something like scales fell from his eyes, and he saw again, and got up and was purified. And after he had taken some food his strength returned.

He staid at Damascus with the disciples for some days, and at once proclaimed in the synagogues that Jesus is the Son of God. And everybody who heard him was astonished, and said:

"Is not this the man who persecuted those in Jerusalem who called on this Name, and had come here for the purpose of putting them in chains and bringing them before the chief priests?"

But Saul's power kept growing and he kept confounding the Jews who were living at Damascus by the proofs he was continually giving that this man is the Christ.

But after a time the Jews laid a plot to kill him, but Saul got to know of it. They even kept watching the gates day and night to kill him. But the disciples took him one night and let him down in a hamper through an opening in the wall.

So when he had come to Jerusalem he tried to join the disciples, but they were all afraid of him, because they did not believe he was a disciple. But Barnabas took him and brought him to the Apostles and told them how he had seen the Lord on the road and that he had talked to him, and how at Damascus he had spoken out fearlessly in the name of Jesus. So he continued with them at Jerusalem going in and out, and speaking fearlessly in the name of the Lord, talking and arguing with the Greek-speaking Jews. But they kept trying to kill him. But the brothers knew of it so they took him down to Cæsarea and sent him away to Tarsus.

So the Church had peace and became well established throughout the whole of Judæa, Galilee and Samaria, and living in the fear of the Lord and in the comfort of the Holy Spirit it was continually growing in numbers.

Peter was travelling about in all directions, and he came down also to the people of Christ living at

Lydda. And he found there a man by the name of Æneas who for eight years had been bed-ridden with paralysis. And Peter said to him:

"Æneas, Jesus Christ is curing you. Get up and make your bed."

He at once got up. And everybody who was living at Lydda and in the plain of Sharon saw him and turned to the Lord.

Now at Jaffa there was a disciple whose name was Tabitha, which in Greek means Dorcas. She was full of kind and charitable deeds which she was always doing. But she had just become sick and died: and they had washed her and laid her in an up-stairs room. And as Lydda was near Jaffa, they had heard that Peter was there, and so they sent two men to him with the request that he would not delay to come on to them. So Peter got up and went with them. And when he had come to them they took him up to her room, and all the widows stood by him weeping and showing him the coats and garments Dorcas used to make when she was with them. But putting them all outside and getting on his knees, Peter began to pray, and then turning to the body, he said: "Tabitha, get up."

She opened her eyes, and when she saw Peter she sat up. And he gave her his hand and raised her up, and

calling Christ's devoted ones and the widows he presented her alive. And it became known through the whole of Jaffa, and many believed on the Lord.

Peter staid for some time in Jaffa with a tanner whose name was Simon.

Now there was a man in Cæsarea by the name of Cornelius, a Captain in the regiment known as the Italian Regiment, a devout man and one who feared God with all his household, a man who used to do many charitable deeds to the people and always prayed to God. Now one afternoon about three o'clock he distinctly saw in a vision an angel of God coming in and saying to him:

"Cornelius."

He gazed at him and became afraid, and said:

"What is it, Lord?"

"Your prayers and your deeds of charity have come up for a memorial before God. Now send men to Jaffa and bring a Simon who is also called Peter. He is staying with Simon, a tanner, whose house is by the sea."

When the angel who was talking to him had gone away he called two of his household slaves and a devout soldier of those who were continually waiting on him and when he had told them everything, he sent them to Jaffa.

The next day while they were on their way and

getting near the town, about noon Peter went up on the roof to pray. And he was getting hungry and wanted something to eat. But while they were getting it ready he began to fall into a trance and was looking at the opened heaven, and something like a great sheet descending, let down by its four corners to the earth. And in it were all kinds of four-footed beasts, and creeping things, and birds. And a voice came to him:

"Rise, Peter, kill and eat."

But Peter said:

"Not at all, Lord, for never have I eaten anything impure and unclean."

"What God has cleansed," said the voice the second time, "do not you call impure."

This happened three times and then it was suddenly taken up to heaven.

Now while Peter was wondering what the vision which he had seen might mean, the men sent by Cornelius had enquired for Simon's house and were at that moment standing at the gate and calling to enquire if Simon who is also called Peter was staying there.

Peter was still thinking about the vision, and the Spirit said to him:

"Three men are looking for you. Get up and go down and do not hesitate to go with them, for I have sent them."

So Peter went down to the men and said:

"I am the man you are looking for. Why have you come?"

"Captain Cornelius," they said, "a good man and one who fears God and is well spoken of by the whole Jewish nation, has been instructed by a holy angel to send and bring you to his house and to listen to what you have to say."

The next day he got up and went off with them, and some of the brothers from Jaffa went with him. And the following day he entered Cæsarea.

Now Cornelius was looking for them and had called together his relatives and intimate friends. So as Peter was coming in Cornelius met him and fell at his feet and worshipped him. But Peter raised him up, and said:

"Get up. I myself also am only a man."

So he went in talking with him, and he found a great many gathered, and he spoke to them:

"You yourselves know," he said, "that it is forbidden to a Jew to be on intimate, or even visiting terms, with a foreigner. And yet God has showed me that I should not call any man impure or unclean. And for this reason I came without making any objection when I was sent for. So I should like to know why you sent for me."

"Four days ago this very hour," Cornelius said, "I was engaged in the three o'clock Prayers in my

house and suddenly a man in bright clothes stood before me and said:

Cornelius, your prayer is heard and your deeds of charity are remembered by God. So send to Jaffa and invite Simon who is also called Peter to come to you. He is staying in the house of Simon, a tanner by the sea.

So I at once sent to you, and you have done well in coming. So we are all here before God to hear everything you have been instructed to say by the Lord."

So Peter spoke to them and said:

"I now see clearly that God is no respecter of persons, but that in every nation he who keeps fearing him and doing what is right is acceptable to him. And he sent the word to the children of Israel telling the good news of peace by Jesus Christ: he is Lord of all. You know the story which spread through the whole of Judæa beginning in Galilee after the purification which John proclaimed, the story, I mean, of Jesus the man from Nazareth, how God anointed him with the Holy Spirit and with power, how he went about doing good and curing everybody who was under the power of the devil. For God was with him. And we are witnesses of everything he did both in the land of Judæa and Jerusalem. And yet they put him to death by hanging him on a tree. But God

raised him up the third day and gave him power to show himself openly, not to all the people, but to witnesses chosen beforehand by God, that is, to us, who ate and drank with him after his resurrection from the dead. And he charged us to proclaim to the people and to bear witness that it is he who has been appointed by God judge of the living and the dead. To him all the Prophets bear witness that sending away of sins is received through his name by all who believe in him."

While Peter was still talking about these things the Holy Spirit fell on all those who were listening to the word. And those who had come with Peter who held to circumcision though they had accepted the faith, were astonished that even on the heathen the free gift of the Holy Spirit was poured out. For they heard them talking in strange utterances and praising God.

Then Peter answered:

"Surely no one can refuse water for the purification of these who have received the Holy Spirit just as we did?"

He directed them to be purified in the name of Jesus Christ.

Then they asked him to stay with them a few days.

The Apostles and the brothers throughout Judæa

heard that even the heathen had received the word of God. So when Peter went up to Jerusalem those who held to circumcision kept finding fault with him because he had visited people who were not circumcised and had eaten with them.

So Peter began and explained the situation to them from beginning to end:

"I was in the town of Jaffa praying," he said, "and while I was in a trance I saw a vision. There was something like a great sheet descending, let down from heaven by four corners, and it came right down to me. And when I looked closely at it, I began to distinguish the four-footed beasts of the earth, and wild beasts, and creeping things and birds. And I also heard a voice saying to me:

Get up, Peter, kill and eat.

But I said:

Not at all, Lord, for never has anything impure or unclean entered my mouth.

But the voice answered the second time from heaven:

What God has cleansed do not you call impure.

And this happened three times, and everything was drawn up again into heaven. And just then three men came to the house where we were, sent to me from Cæsarea. And the Spirit said to me:

Go with them without any hesitation. And these six brothers went with me, and we went into

the man's house. And he told us how he had seen the angel standing in his house and saying:

Send to Jaffa and invite Simon who is also called Peter to come to you, and he will tell you things by which you and your whole household will be saved.

Now I had only begun to speak when the Holy Spirit fell on them just as it did on us at the first. And I remembered the word of the Lord, how he used to say:

John purified you with water, but you will be purified with the Holy Spirit.

So if God gave them the equally free gift as he did also to us when we believed on the Lord Jesus Christ, who was I that I could hinder God?"

When they heard this they ceased to object and praised God and said:

"Then to the heathen also has God given the change of mind and purpose of heart which leads to life."

So those who had been scattered in different directions in consequence of the persecution which broke out about Stephen went as far as Phœnicia, and Cyprus, and Antioch, talking about the word to none but Jews.

But some of them were men of Cyprus and Cy-

rene, and when they had come to Antioch they even began to talk to the Greeks, telling the good news about the Lord Jesus. And the hand of the Lord was with them and a great many believed and turned to the Lord.

And the news about them came to the ears of the Church at Jerusalem, and they sent out Barnabas to Antioch. And when he had got there and had seen the effects of the grace of God, he was glad and kept encouraging them all to make up their minds to continue faithful to the Lord, for he was a generous man and full of the Holy Spirit and of faith. And a great many were added to the Lord.

Then he went to Tarsus to look for Saul, and when he had found him he brought him to Antioch. And so it came about that for a whole year they met in the Church and taught a great many; and that the disciples were called Christians first in Antioch.

At that time some Prophets came from Jerusalem to Antioch, and one of them named Agabus came forward and under the influence of the Holy Spirit foretold a great famine which was to spread over the whole world: and it occurred in the time of Claudius.

So the disciples, each one in proportion to his means, determined to send something to help the brothers who were living in Judæa. And they did it, and sent it to the elders by the hands of Barnabas and Saul.

It was at that time King Herod began to abuse some of the members of the Church. He killed James the brother of John with the sword. And when he saw that this pleased the Jews, he continued on this course and arrested Peter also. This was during the days of Unleavèn Bread. And when he had seized him he put him in prison and handed him over to four sets of guards of four soldiers each to guard him, intending to bring him up before the people after the Passover.

So Peter was being kept in prison. But the Church kept praying earnestly to God for him. And the night before the day when Herod was going to bring him to trial Peter was sleeping between two soldiers chained to them with two chains and guards before the door were guarding the prison. And suddenly an angel of the Lord stood by him and a light shone in the cell. And when he had struck Peter on the side, he roused him, and said:

"Get up quickly."

Then his handcuffs fell off. And the angel said to him:

"Put on your belt and your shoes."

And he did it. Then he said to him:

"Throw your cloak round you and follow me."

He went out and began to follow him and he could not realize that what had happened through the angel was so, but he kept thinking he was seeing a vision. So when they had passed the first guard and then a second, they came to the iron gate which leads into the city which opened to them of itself, and when they had got out they went along one street, and all at once the angel left him. And Peter coming to himself said:

"Now I know for certain that the Lord has sent his angel and has taken me out of the hand of Herod and from everything the Jewish people expected."

So when he had comprehended the situation he came to the house of Mary the mother of John who was also called Mark, where a great many were gathered praying. And when he had knocked at the door of the porch a slave named Rhoda came to listen, and when she recognized Peter's voice she did not open the door for joy, but ran in and told them that Peter was standing at the door. But they said to her:

"You are crazy!"

But she kept on confidently asserting it was so. Then they said:

"It is his angel."

Peter meantime kept on knocking. And when they had opened the door and saw him they were astonished. But he beckoned to them with his hand to be quiet and told them all about the way the Lord had brought him out of prison, and he said:

"Tell James and the brothers about it."

Then he went out and went to another place.

Now in the morning there was a great stir among the soldiers as to what had become of Peter. And when Herod had searched for him and could not find him, he questioned the guards, and ordered them to be executed.

Then he went down from Judæa to Cæsarea and staid there.

He was very much offended at the Tyrians and Sidonians at that time, but they all went to him, and won over Blastus, the King's Chamberlain, and begged for peace because their country depended on the King's for its food supply. So on a set day Herod put on his state robes, sat on his throne, and began to make them a speech. But the people kept calling out:

"The voice of a god and not of a man!"

And all at once an angel of the Lord struck him, because he did not give the honor to God. And he was eaten up by worms and expired.

But the word of the Lord kept increasing and spreading everywhere.

Meanwhile Barnabas and Saul had accomplished what they had been sent to Jerusalem to do, and returned bringing with them John who was also called Mark.

Now there were at Antioch, among the members of the Church there, some prophets and teachers, Barnabas, and Simeon who was called Black, Manaen, foster-brother of Prince Herod, and Saul. And while they were worshipping the Lord and fasting, the Holy Spirit said:

"Set Barnabas and Saul apart for me for the work to which I have called them."

Then they fasted and prayed and laid their hands on them and sent them away.

So having been sent out by the Holy Spirit they went down to Seleucia and sailed from there to Cyprus. And when they came to Salamis they began to explain the word of God thoroughly in the synagogues of the Jews. And they also had John as their assistant.

Now when they had gone through the whole island to Paphos they came across a Magian, a false prophet, a Jew, whose name was Barjoshua. He was with the governor of the country Sergius Paulus a man of some intelligence, who sent for Barnabas and Saul, desiring to hear the word of

God. But Elymas the Magian, for that was the meaning of his name, opposed them, trying to turn the governor from the Faith. But Saul, who was also called Paul, filled with the Holy Spirit, looked steadily at him and said:

"You incarnation of deceit and wickedness! You son of the devil! You enemy of everything which is right! Will you never cease perverting the right ways of the Lord? Now listen! The hand of the Lord is on you and you will be blind, and not able to see the sun for a while."

A mist and a darkness at once came on him and he went feeling about for some one to lead him by the hand.

So when the governor saw what had happened he believed, being struck with the teaching about the Lord.

Then Paul and his company sailed from Paphos and came to Perga in Pamphylia. But John left them and went back to Jerusalem. But they went on from Perga and came to Antioch in Pisidia, where they went into the synagogue on the Sabbath and sat down. But after the reading of the Law and of the Prophets the Presidents sent to them and said:

"Brother men, if you have any words of encouragement to speak to the people, speak them."

Then Paul got up and, waving with his hand, said:

"Fellow Israelites, and you who are living in the fear of God, listen: The God of this people Israel chose our ancestors and raised the people up during their stay in Egypt and with uplifted arm he brought them out from it, and, for about forty years, he carried them like a nursing father in the wilderness, then, when he had destroyed seven nations in Canaan, he allotted their land to the people for about four hundred and fifty years. And after this he kept giving them judges till Samuel the Prophet. And afterwards they asked for a king and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. And when he had removed him he raised up David to be their king. And he bore witness to him and said:

"I have found David the son of Jesse, a man after my own heart who will do everything I desire.

It is from this man's descendants, God, according to his promise, brought to Israel a Saviour, Jesus, after John had proclaimed before his coming a purification of change of mind and purpose of heart for all the people of Israel. And when John was getting to the end of his career, he used to say:

What do you think I am? I am not he. But there is one coming after me whose shoes I am not fit to untie.

Brother men, sons of Abraham's race and those

among you who are living in the fear of God, to us has this message of salvation been sent. For those who are living at Jerusalem and their rulers failed to recognize him and by bringing him to trial fulfilled the sayings of the Prophets which are read every Sabbath, and even though they found no ground for putting him to death they demanded of Pilate his execution. But when everything written about him had been accomplished they took him down from the cross and laid him in a tomb. But God raised him from the dead. And he appeared for many days to those who had gone up with him from Galilee to Jerusalem, and these are now his witnesses to the people. And we are now telling you the good news about the promise made to our fathers that God has fulfilled it to our children by his raising up Jesus, just as it is written in the second Psalm:

> Thou art my Son,
> This day have I begotten thee.

And that he raised him from the dead to return no more to corruption, God has spoken in this way:

> I will give you the holy and sure blessings of David.

Because he says also in another Psalm:

> Thou wilt not give up thy Holy One to undergo corruption.

For, after obediently doing God's will in his own times, David fell asleep and was laid beside his fathers and underwent corruption. But he whom God raised up did not undergo corruption. So let me tell you, brother men, that it is through this man we are explaining thoroughly to you sending away of sins, and that every one who is believing in him is being made right from everything from which they could not be made right under the law of Moses. So see to it that what is said in the Prophets does not come on you:

> Behold, ye despisers, and wonder, and perish,
> For I work a work in your days,
> A work which ye shall in no wise believe
> Though a man declare it unto you."

As they were going out they kept begging them to talk to them about these things the next Sabbath. And after the congregation had dispersed many of the Jews and of the devout proselytes followed Paul and Barnabas who kept talking to them and urging them to continue in the grace of God.

The following Sabbath nearly the whole city gathered to hear the Word of God. But when the Jews saw the crowds they became very jealous and kept contradicting what Paul said and abusing him.

Then Paul and Barnabas spoke out fearlessly and said:

"We had to talk about the Word of God to you first. But since you reject it and judge yourselves unfit for eternal life, why, we turn to the heathen. For the Lord has so directed us:

> I have set thee for a light to the heathen,
> To be the means of salvation to the ends of the earth."

When the heathen heard this they kept rejoicing and praising the Word of God, and as many as were ready for eternal life believed. And the Word of the Lord was being carried through the whole country.

But the Jews roused the ladies of position who worshipped with them and the leading men of the town and stirred up a persecution against Paul and Barnabas and drove them out of their neighborhood.

So when they had shaken the dust off their feet against them they went to Iconium. And the disciples were being continually filled with joy and the Holy Spirit.

In Iconium they both went into the synagogue of the Jews and talked in such a way that a great number both of the Jews and of the Greeks believed. But the unbelieving Jews stirred up the heathen and poisoned their minds against the

brothers. So Paul and Barnabas spent considerable time there speaking out fearlessly in dependence on the Lord who kept bearing witness to the word of his grace and giving signs and wonders which were happening through their hands.

But the people of the city was divided. Some were with the Jews and some with the Apostles. But when a movement was beginning to be made both by the heathen and the Jews with their rulers to abuse them and stone them, they learned of it, and fled to Lystra and Derbe, towns of Lycaonia, and the surrounding country, and went on telling the good news there.

And there used to be a man sitting in the streets of Lystra who had no power in his feet. He had been lame from his birth and had never walked. He used to listen to Paul talking, and when he looked steadily at him and saw he had faith to be cured he said in a loud voice:

"Stand up straight on your feet."

He jumped up and began to walk about. And the crowds, when they had seen what Paul had done cried out in the Lycaonian language:

"The gods have come down to us in the likeness of men."

And they kept calling Barnabas, Jupiter, and Paul, Mercury, because he would take the lead in speaking. And the priest of Jupiter whose temple

was before their town brought bulls and garlands to the gates with the crowds and wanted to offer sacrifices.

But when the Apostles Barnabas and Paul heard of it they tore their clothes and ran out among the crowd, crying out and saying:

"O men, why are you doing this? We are only weak men like yourselves, and we are telling you the good news that you should turn away from these vain things to a living God who made heaven and earth and the sea and everything in them. Now in bygone days he let all the heathen go their own ways. Yet he did not fail to give you evidence about himself in his kindly deeds, by sending you rain from heaven and fruitful seasons, and by filling you with food and gladness."

Even with these words they hardly stopped the crowds from offering sacrifice to them.

But some Jews came from Antioch and Iconium, and when they had persuaded the crowds they stoned Paul and dragged him out of the town thinking him to be dead. But when the disciples had gathered round him he got up and went into the town.

The next day he went out with Barnabas to Derbe. And when they had told the good news to that town and had made a number of disciples, they went back to Lystra, and Iconium and Antioch,

reassuring the minds of the disciples, urging them to continue in the Faith, and showing that it is only through many troubles we can get into the Kingdom of God.

So when they had ordained them elders in every Church and had prayed with fasting they would commend them to the Lord in whom they had already learned to believe.

And when they had gone through Pisidia they came to Pamphylia, and when they had talked about the word in Perga, they came down to Attalia, and from there they sailed to Antioch from which they had been commended to the grace of God for the work which they had now finished.

So when they had arrived and had gathered the Church together they told them everything God had done with them and how he had opened the door of faith to the heathen.

They spent some time there with the disciples.

Now certain ones came down from Judæa and kept teaching the brothers that if they were not circumcised in accordance with the custom of Moses they could not be saved.

So a serious dispute and discussion arose between Paul and Barnabas and them, and they appointed

Paul and Barnabas and some others of them to go up to Jerusalem to see the Apostles and elders about the matter.

So when they had been sent by the Church they kept going through Phœnicia and Samaria telling about the conversion of the heathen and causing great joy to all the brothers. And when they had arrived at Jerusalem they were welcomed by the Church and Apostles and elders and told them everything God had done with them.

But some of the party of the Pharisees who had believed got up and said they must be circumcised and must be told to keep the Law of Moses.

So the Apostles and elders held a meeting to see about the matter. And after there had been a great deal of discussion, Peter got up and said to them:

"Brother men, you know how a good while ago God chose that of all of us I should be the one from whose mouth the heathen should hear the good news and believe, and God who knows the hearts of all gave his witness to them by giving them the Holy Spirit just as he did to us without making any difference between us and them when he purified their hearts by faith. So why are you tempting God by putting on the necks of the disciples a yoke which neither our fathers nor we were

able to bear? But we believe that through the favor of the Lord Jesus we shall be saved just as they are."

Then the whole throng was quiet and kept listening to Barnabas and Paul while they gave an account of all the signs and wonders which God did among the heathen through them.

When they had finished speaking James said:

"Fellow men, listen to me. Symeon has told just how God first visited the heathen to take from among them a people for himself. And the words of the Prophet agree with this, just as it is written:

After this I will return;
And I will build again the House of David
Which has fallen down,
Its very ruins will I build again,
And will set it up,
So that the rest of men may seek after the Lord,
Even all the heathen who are called by my name,
Saith the Lord who is doing these things known from of old.

So I am of the opinion that we ought not to trouble those from among the heathen who are turning to God, but that we ought to write to them to keep themselves from things contaminated by association with idols, and from fornication, and from things strangled, and from blood. For Moses has had for generations in every town those who

proclaim him, and he is continually being read in the synagogues every Sabbath."

Then the Apostles and elders with the assent of the whole Church decided to choose some men of their number and to send them to Antioch with Paul and Barnabas. So they chose Judah called Barsabbas and Silas, leading men among the brothers, and they wrote and sent this lettter by them:

"The Apostles and Elder Brothers,
To the Brothers of heathen birth,
In Antioch and Syria and Silicia,
Greeting.

Since we have heard that some from among us have troubled you by their statements and have been continually unsettling your minds, without any instructions at all from us, we unanimously decided to choose some men and send them to you with our dear brothers Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. So we have sent Judah and Silas, and they will tell you the same by word of mouth.

For guided by the Holy Spirit we have decided to lay on you no heavier burden than these necessary things, that you keep yourselves from things

offered to idols, and from blood, and from things strangled and from fornication. And if you keep yourselves clear of these you will do well.

Farewell."

So when they had been sent away they came to Antioch, and when they had gathered the throng of believers they gave them the letter. And when they had read it they rejoiced over its comforting message.

Judah and Silas were themselves speakers, so they further encouraged the brothers with a long address and strengthened them. And when they had spent some time there they were sent back with a blessing of peace from the brothers to those who had sent them.

But Paul and Barnabas staid in Antioch teaching, and with many others telling the good news of the Lord's message.

Some days later Paul said to Barnabas:

"Let us go back and visit the brothers in every town in which we explained the word of the Lord thoroughly and see how they are getting on."

But Barnabas wanted to take John called Mark along with them. But Paul did not think this man, who had left them in Pamphylia and had not gone

with them to the work, was a fit person to take along with them. And there was a sharp contention so that they parted from each other, and Barnabas taking Mark with him sailed to Cyprus. But Paul, choosing Silas, went out commended to the favor of the Lord by the brothers, and went through Syria and Silicia strengthening the Churches.

And he went to Derbe and Lystra. And there was a disciple there named Timothy, the son of a woman who was a Jewish believer, but his father was a Greek, and he was well spoken of by the brothers in Lystra and Iconium. And Paul wanted to take him away with him, so he took him and circumcised him because of the Jews who were in those parts. For every one of them knew his father was a Greek.

As they went through the towns they handed over for their keeping the charge decided upon by the Apostles and elders at Jerusalem.

So the Churches kept growing stronger in the faith and kept increasing in numbers every day.

They went through Phrygia and the district of Galatia, but were restrained by the Holy Spirit from talking about the word in Asia, so when they had come as far as Mysia they tried to make their way into Bithynia, but the Spirit of Jesus would not let

them. So they passed by Mysia and went down to Troas. And Paul saw a vision one night: A Macedonian was standing begging him and saying: "Come over to Macedonia and help us." And when he had seen the vision we at once tried to go out to Macedonia concluding that God had called us to tell them the good news.

So we sailed from Troas and made a straight run to Samothrace reaching Neapolis the next day, and from there we went to Philippi which is the principal city of that part of Macedonia and a Roman colony.

We were in this city staying for some days. And on the Sabbath we went outside the gate to the bank of the river, where we thought there would be a place of prayer, and we sat down and began to talk to the assembled women. And a woman by the name of Lydia, of Thyatira, a dealer in purple dyes, and one who feared God, was listening, and the Lord opened her heart so that she gave attention to what was being said by Paul. And when she and her household had been purified she urged us to become her guests, and said:

"If you are convinced that I am a true believer in the Lord come and stay at my house."

And she made us do it.

One day as we were going to the place of prayer

we were met by a slave girl with a divining spirit, who made considerable money for her masters by fortune telling. And she followed Paul and us and kept crying out:

"These men are slaves of the Most High God, and they are bringing you news of a way of salvation."

She kept doing this for a number of days. And Paul was thoroughly annoyed by it, so he turned and said to the spirit:

"I tell you in the name of Jesus Christ to come out of her."

It came out of her at once. But when her masters saw the hope of their gain was gone they seized Paul and Silas and dragged them into the public square to the authorities and brought them before the magistrates, and said:

"These men are causing a great disturbance in our city. They are Jews, and they are teaching customs which it is not right for us who are Romans to accept or to practice."

The crowd was against them to a man, and the magistrates stripped them of their cloaks and ordered them to be beaten. And when they had received a great many strokes of the lash they threw them in prison and ordered the jailor to keep them safely. And because he had received such an order he put them into the inner cell and fastened

their feet in the stocks. But at midnight Paul and Silas were praying and singing praises to God and the prisoners were listening to them. And suddenly there was a great earthquake so that the foundations of the prison were shaken and all the doors flew open and everybody's chains fell off. And the jailor, waking from his sleep and seeing the prison doors open, drew his sword and was going to kill himself because he thought the prisoners had fled. But Paul called in a loud voice, and said:

"Do not do yourself any harm. For we are all here."

Then he called for lights, and rushed in and threw himself all in a tremble before Paul and Silas, and brought them out and said:

"O Sirs, what must I do to be saved?"

"Believe in the Lord Jesus," they said, "and you will be saved, you and your household."

They talked to him and everybody in his house about the word of God. And he took them at that hour of the night and washed their wounds, and he and all his were purified at once. And he took them into the house and gave them something to eat and rejoiced with all his household because he believed in God.

In the morning the magistrates sent those who had beaten them with a message that they should

be released. So the jailor told Paul that the magistrates had sent to have them released. "So now go out and on your way," he said.

But Paul said to them:

"They have beaten us who are Roman citizens in public without trial, and they have thrown us in prison. And now they are on the point of sending us away secretly. By no means. But let them come and take us out themselves."

They reported all this to the magistrates. And when they had heard that they were Romans they were afraid and came and plead with them and brought them out and asked them to go away from the city. So they went out of the prison and went to the house of Lydia and when they had seen and encouraged the brothers they went away.

When they had gone through Amphipolis and Appolonia they came to Thessalonica where there was a synagogue of the Jews. And following his usual custom he went in and joined them and for three Sabbaths kept reasoning with them on the authority of the Scriptures, fully explaining to them that the Christ must suffer and rise from the dead, and, "This is the Christ," he said, "this Jesus, about whom I am telling you thoroughly."

Some of them were persuaded and threw in their lot with Paul and Silas, as well as a great throng

of devout Greeks and not a few of the principal ladies of the city.

But the Jews became jealous, and got some worthless fellows from the streets, and when they had got the mob together they kept the city in an uproar. And they attacked Jason's house and tried to bring Paul and Silas before the Assembly of the people. But when they could not find them, they began to drag Jason and some brothers before the city magistrates, crying out:

"These men who have turned the world upside down are here also and have been welcomed by Jason! And they are all acting against the decrees of Cæsar, saying that some one else is king, —a man called Jesus!"

They alarmed the crowd and the magistrates by saying such things. So when they had put Jason and the rest under bonds to keep the peace they let them go.

That very night the brothers sent Paul and Silas to Berœa, and when they got there they went into the Jewish synagogue. These were nobler than those in Thessalonica, for they received the word with all readiness of mind, and examined the Scriptures every day to see if these things were so. So many of them believed, as well as quite a number of Greek ladies of position and of men.

But when the Jews of Thessalonica learned that Paul had explained the word of God thoroughly in Berœa also they came there stirring up and troubling the crowds.

Then the brothers at once sent Paul off on his way to the sea. But Silas and Timothy stayed there. And those who escorted Paul took him as far as Athens, and taking a message to Silas and Timothy to come to him as quickly as possible they went back.

While Paul was waiting for them at Athens his spirit was being stirred up within him by looking at the city full of idols. So he began to discuss with the Jews and the pious people in the synagogue and every day with those who met him in the public square.

But some of the Epicurean and Stoic philosophers came across him, and some would ask:

"What would this babbler say?"

But others:

"He seems to be a proclaimer of some foreign deities."

They said this because he kept telling the good news about Christ and the resurrection.

So they took hold of him and brought him to the Areopagus, and said:

"Would you tell us what this new teaching

which you are talking about is? For you are bringing some strange things to our notice. So we wish to know what they mean."

Now all the Athenians and the foreigners staying there kept spending their time on nothing else except telling or listening to the latest news.

So Paul stood in the middle of the Areopagus, and said:

"Fellow Athenians, I see on all sides how very religious you are. For as I was going along and looking at the objects of your worship I even found an altar with the inscription:

TO AN UNKNOWN GOD.

So what you are worshipping without knowing it, that is what I am telling you the news about.

The God who made the world and everything in it, since he is Lord of heaven and earth, does not live in temples made by hands, nor do human hands minister to his wants as though he needed anything, since he himself is the giver to every one of life, and breath and everything else. And he made every race of men from one stock to live on every part of the earth's surface, having determined their appointed seasons and the limits of their settlement, so that they might search for God, if, after all, they might feel their way to him and find him. And yet he is not far from any one of us.

For in him we live and are moved and exist, just as some of your own poets have said :

For his offspring also are we.

So since we are the offspring of God, we ought not to think the divine nature is like gold, or silver, or stone—a work of human art and imagination. Having, however, overlooked the times of ignorance, God is now telling everybody everywhere to change their mind and the purpose of their heart because he has fixed a day when he is going to judge the world justly by a man whom he has appointed, and he has given every one a pledge of this by raising him from the dead."

When they heard about a resurrection of the dead some began to jeer, but others said :

"We shall hear what you have to say about this another time."

So Paul went out from among them, but some men joined him and believed, and among these were Dionyseus the Judge of the High Court and a woman named Damaris and several others.

After this Paul left Athens and went to Corinth. And he found a Jew by the name of Aquila, a native of Pontus, who, with his wife Priscilla, had lately come from Italy on account of the fact that Claudius had ordered all Jews to leave Rome. So

he went to their home and because they were of the same trade he stayed and worked with them. They were tent-makers. And every Sabbath he would argue with them in the synagogue and persuaded both Jews and Greeks.

But when Silas and Timothy came down from Macedonia Paul was earnestly occupied with the word, stoutly maintaining before the Jews that Jesus was the Christ.

When, however, they set themselves against him and became abusive he shook his clothes and said to them:

"Your blood is on your own head. I am clear of it. After this I will go to the heathen."

He went away from there and went to the house of a pious man of God by the name of Titus Justus whose house was next door to the synagogue.

And Crispus the president of the synagogue believed in the Lord, and his whole household, and many of the Corinthians who were listening believed and were purified.

And one night in a vision the Lord said to Paul: "Do not be afraid, but keep on talking and do not keep still, for I am with you, and no one will attack you to hurt you, for I have many people in this city."

So he settled down for a year and six months, teaching the word of God among them.

But while Gallio was governor of Greece the Jews made a combined attack on Paul and brought him before the governor:

"This fellow is persuading men to worship God," they said, "contrary to the law."

Paul was going to speak, but Gallio said to the Jews:

"O you Jews! if it was some crime or wicked villainy it would have been reasonable for me to listen patiently to you. But if it is a dispute about words and names and your own law, see to it yourselves. I do not wish to be a judge of these."

And he drove them from the judgment seat.

Then they all laid hold of Sosthenes the president of the synagogue and began to beat him before the judgment seat. And Gallio did not trouble himself about any of these things.

Paul still stayed there for quite a while after this and then he took leave of the brothers and sailed for Syria, with Priscilla and Aquila, having had his head shaved in Cenchrea because of a vow which he had made.

So they came to Ephesus and he left them there. But he himself went into the synagogue and reasoned with the Jews. And when they asked him to stay longer with them he declined, but as he took his leave he said:

"God willing I will return to you again."

And he sailed from Ephesus, and came to Cæsarea. And when he had gone up and exchanged greetings with the Church at Jerusalem, he went down to Antioch. And when he had spent some time there he went away and went through the region of Galatia and Phrygia in order, strengthening all the disciples.

Now there was an Alexandrian Jew by the name of Apollos, an eloquent man and one well versed in the Scriptures, who had come to Ephesus. He had been instructed in the way of the Lord, and with burning zeal he would talk about and teach accurately the facts about Jesus, though he was acquainted only with John's purification.

He began to speak out fearlessly in the synagogue. So when Priscilla and Aquila heard of him they took him home, and explained to him more accurately still the way of God. And when he wanted to go over to Greece the brothers encouraged him and wrote to the disciples to welcome him. And when he had arrived there he was of great assistance to those who had believed through divine favor. For he vigorously confuted the Jews proving publicly by the Scriptures that Jesus was the Christ.

Now while Apollos was at Corinth Paul passed through the interior and came to Ephesus where he found some disciples and said to them:

"Did you receive the Holy Spirit when you believed?"

"No," they answered, "we did not even hear that there was a Holy Spirit."

"What kind of purification, then, did you receive?"

"John's purification."

"John purified with the purification of a change of mind and purpose of heart, and said to the people that they should believe in him who was coming after him, that is in Jesus."

So when they heard this they were purified in the name of the Lord Jesus. And when Paul had laid his hands on them the Holy Spirit came on them and they began to talk in foreign languages and to prophesy.

They were in all about twelve men.

He went into the synagogue and for three months he kept speaking out fearlessly about the Kingdom of God, reasoning with his hearers and trying to persuade them. But when some began to get obstinate and refuse to believe, speaking evil of the Way before the throngs, he left them and withdrew the disciples, reasoning every day in the lecture hall of Tyrannus. And this continued for two

years, so that everybody who was living in Asia heard the word of the Lord, both Jews and Greeks.

And God did no ordinary works of power by the hands of Paul so that people would carry off from his body to the sick handkerchiefs or aprons and their diseases would leave them and evil spirits would go out of them.

But some strolling Jews, exorcists, tried to name the name of Jesus over those who had evil spirits in them, and they said:

"I adjure you by Jesus whom Paul is proclaiming."

And there were seven sons of one Sceva, a Jewish chief priest, doing this. But the evil spirit answered, and said to them:

"Jesus I acknowledge, and Paul I know. But who are you?"

And the man who had the evil spirit sprang on them, overcame both of them, and so completely overpowered them that they ran out of the house stripped of their clothes and wounded.

This became known to everybody who was living in Ephesus, both Jews and Greeks, and they were all afraid and they kept honoring the name of the Lord Jesus. And many of those who had believed came confessing and declaring their deeds. And a number of people who had been practising magic collected their books and burnt them publicly.

And they counted the price of these and found it amounted to fifty thousand dollars.

So in this irresistible way the Lord's word kept spreading and increasing in power.

After this Paul made up his mind to go through Macedonia and Greece and then on to Jerusalem, and he said:

"After I have been there I must see Rome also."

So he sent Timothy and Erastus, two of his assistants, into Macedonia, while he himself stayed some time longer in Asia.

About that time quite a disturbance arose about The Way. For a man named Demetrius, a silversmith, and manufacturer of silver shrines of Diana, who used to give a good deal of work to the workmen, gathered them, and those engaged in similar occupations together, and said:

"My men, you know that our prosperity depends on this business, and you are continually seeing and hearing that not only at Ephesus but in almost the whole of Asia this Paul has persuaded and turned away a great many people by saying they are not gods which are made by hands. So not only is there danger of this trade of ours coming into disrepute but also of the temple of the

great goddess Diana being made of no account and of her even being deposed from her magnificence, —her whom all Asia and the world worships."

When they had heard this they became enraged and began shouting:

"Great is Diana of the Ephesians."

The city was filled with the confusion and the people rushed all together into the theatre dragging with them Gaius and Aristarchus, Macedonians, who were Paul's fellow travellers.

But when Paul wanted to go in to the people the disciples would not let him. And some of the prominent officials of the province, who were Paul's friends, sent and kept begging him not to risk his life by going into the theatre.

So some kept shouting one thing and some another, for the assembly was all in confusion and the greater part of them did not know why they had come together. Then some of the crowd put forward Alexander whom the Jews were bringing to the front. And, waving his hand, Alexander wanted to make an apology to the people. But when they saw he was a Jew, one cry broke from them all, and they kept on shouting for about two hours:

"Great is Diana of the Ephesians."

But when the mayor had quieted the crowd, he said:

"Fellow Ephesians, who does not know the city of Ephesus is the temple-keeper of the Great Diana, and of the statue which fell down from Jupiter? So since these things cannot be denied you ought to be quiet and do nothing rash. For you have brought these men here though they are neither robbers of temples nor blasphemers of our goddess. So if Demetrius and the workmen with him have a charge against anybody, there are court days and magistrates. Let them accuse each other. But if you are attempting anything else it will be settled in the regular assembly. For we are in danger of being proceeded against for to-day's riot, there being no cause for it, and we shall not be able to account for this disorderly gathering."

With these words he dismissed the assembly.

After the uproar had ceased Paul sent for the disciples, and when he had encouraged them he took his leave of them and then left them to go into Macedonia. So when he had gone through those parts and had said many encouraging things to the disciples there he went into Greece. And when he had been there three months and a plot was laid against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. He was accompanied by Sopater the son of Pyrrhus, of Berœa, Aristarchus and Secundus from Thessalonica, Gaius of Derbe and Timothy,

as well as by Tychicus and Trophimus of Asia. But these had gone ahead and were waiting for us at Troas. So, after the Passover, we sailed from Philippi and met them at Troas five days later, and stayed there seven days.

The first day of the week when we had gathered to break bread Paul, intending to leave the next day, began to talk with them, and prolonged his speech till midnight.

Now there were quite a number of lamps in the up-stairs room where they were gathered. And a young man by the name of Eutychus was sitting at the window. So as Paul kept talking still longer, Eutychus was gradually being borne down by a deep sleep, and finally, having been overpowered by it, he fell down from the third story and was picked up dead.

But Paul went down and fell on him and put his arms round him, and said:

"Do not make a tumult or distress yourselves. For he is alive."

So he went up-stairs again and broke the bread, and when he had eaten something and had talked with them a long while till daybreak, he left.

They brought the boy alive and were not a little comforted.

But we went on ahead to the boat and sailed for Assos, intending to take Paul on board there. For

he had made this arrangement, intending himself to go afoot. So when he met us at Assos, we took him on board and went to Mitylene. And the day after we had sailed from there we arrived off Chios, the following day we touched at Samos and the next day we reached Miletus. For Paul had decided to sail past Ephesus, so as not to spend much time in Asia. For he was hurrying to get to Jerusalem, if possible, by the day of Pentecost.

But from Miletus he sent to Ephesus and called the elders of the Church to him. And when they had come he said to them:

"You yourselves know, from the first day I set foot in Asia, how I was with you all the time, slaving for the Lord with all lowliness of mind and with tears and with trials which came on me by the plots of the Jews: how I did not shrink from declaring to you anything which was profitable and to teach you publicly and from house to house,

Witnessing both to the Jews,
And to the Greeks,
A change of mind and purpose of heart towards God,
And faith towards our Lord Jesus Christ.

And now, bound in the spirit, I am on my way to Jerusalem, not knowing what is going to happen to me there, except that the Holy Spirit is impressing on me in every city that imprisonment and

troubles are waiting for me. But I do not consider my life of any account, if only I may complete the course marked out for me and the task allotted me by the Lord Jesus to bear witness to the good news of the grace of God.

And now I know that you all, among whom I went about proclaiming the kingdom, will never see me again. And for this reason I declare to you to-day that I am not responsible for any of you. For I have not shrunk from telling you the whole counsel of God. Take care of yourselves and of the whole flock, in which the Holy Spirit has made you overseers, to feed the Church of God which he bought at the cost of his own life. I know that after I have gone merciless wolves will get in among you not sparing the flock, and from among yourselves men will arise talking about perversions of the truth so as to draw away the disciples after them. So keep on the watch, and remember that for three years, night and day, I never ceased to warn each one of you with tears.

And now I commend you to the Lord and to the teaching concerning his favor which is able to build you up and to give you the inheritance among all those who are made pure. I never coveted any one's gold or silver or clothing. You yourselves know that my own wants and the wants of those with me were provided by these hands of mine. In every-

thing I gave you an example how that so laboring you ought to help the weak, and to remember the words of the Lord Jesus how he himself said:

It is more blessed to give than to receive."

When he had spoken in this way, he knelt down and prayed with them all. And they all wept a great deal, and fell on his neck and eagerly kissed him, grieving most of all over what he had said —that they would never look on his face again.

Then they went with him to the boat to see him off.

So when we had torn ourselves away from them and set sail we came straight to Cos, and the next day to Rhodes, and from there to Patara. And when we had found a boat crossing over to Phœnicia we went aboard and set sail. And when we had sighted Cyprus we left it on the left, sailed to Syria, and put in at Tyre, for the boat was to discharge her cargo there. So we found the disciples and staid a week with them. And, under the influence of the Spirit, these kept telling Paul not to go up to Jerusalem. But when we had completed our visit, we went out and began to proceed on our way, all of the disciples with their wives and children going out of the city with us to see us off. And when we had knelt down on the beach and prayed and said good-bye to each other, we went aboard the boat, and they went back home.

So when he had made the run from Tyre we came to Ptolemais, greeted the Brothers, and spent a day with them. The next day we left and came to Cæsarea and went into the house of Philip the Evangelist, one of the Seven, and staid with him. Now this man had four single daughters who were speakers.

While we were staying there for some days, a speaker named Agabus came down from Judæa, and when he had come to us he took Paul's girdle and bound his own feet and hands, and said:

"The Holy Spirit says: The man whose girdle this is will be bound in this way in Jerusalem by the Jews and will be given over into the hands of the heathen."

When we heard this, we and the people of the place kept begging him not to go up to Jerusalem.

Then Paul answered:

"What are you doing, crying and breaking my heart? For I am not only ready to be bound but also to die at Jerusalem for the name of the Lord Jesus."

So, as he was not to be persuaded, we kept still and said:

"The Lord's will be done."

After this we got ready and began to go up to Jerusalem. And some of the disciples from Cæs-

area went with us and brought us to Mnason of Cyprus, an early disciple, with whom we were to stay.

So when we had got to Jerusalem the brothers gladly received us. And the next day Paul went in with us to see James, and all the elders were there. So when he had greeted them he began to give a detailed account of what God had done among the heathen through his efforts. And when they had heard it they began to praise God, and said to him:

"You see, brother, how many thousands among the Jews have become believers, and they are all zealous for the law. And they have been informed about you that you are teaching all the Jews among the heathen to forsake Moses, telling them not to circumcise their children nor to keep the customs.

What then?

They will surely hear you have come. So do what we tell you. We have four men who have taken a vow. Take these, purify yourself with them, and bear their expenses that they may shave their heads, and everybody will know there is nothing in what they have been told about you, but that you yourself also regularly keep the law. But as to the heathen who have believed we sent our decision that they should avoid food offered to idols, and things strangled and fornication."

Then Paul took the men, and the next day purifying himself with them went into the Temple, declaring the fulfillment of the days of purification, until the offering was made for each one of them.

But, when the seven days were about up, the Jews from Asia saw him in the Temple and began to stir up the whole crowd and seized him and kept crying out:

"Fellow Israelites, help! This is the man who is teaching everybody everywhere against the people and the Law and this place, yes, and he has even brought Greeks into the Temple and has defiled this holy place."

They had seen Trophimus the Ephesian in the city with Paul and thought he had brought him into the Temple.

The whole city was stirred and a crowd began to gather, and they seized Paul and dragged him out of the Temple, and the doors were at once shut.

They were trying to kill him. But news came up to the Colonel of the regiment that all Jerusalem was in confusion. So he at once took some officers and men and ran down upon them, and when they saw the Colonel and his men they stopped beating Paul. Then the Colonel went up and seized him and ordered him to be bound with two chains, and began to enquire who he was and what he had been doing. Some of the crowd shouted one thing, some

another. So when he could not get at the truth because of the din he ordered him to be taken into the barracks. But when he came to the steps he was actually being carried by the soldiers owing to the violence of the crowd, for the mob was following and shouting:

"Away with him!"

As he was about to be taken into the barracks Paul said to the Colonel:

"Can I say something to you?"

"Do you know Greek?" said he. "Are you not, then, the Egyptian who once before stirred up the four thousand men of the Assassins to sedition and led them out into the wilderness?"

"I am a Jew of Tarsus in Cilicia," said Paul, "a citizen of no mean city, and I beg you, allow me to talk to the people."

So when he had given him leave Paul stood on the steps and waved with his hand to the people, and when there was a great silence he spoke to them in Hebrew, and said:

"Brother men and fathers, listen to my defense which I am going to make to you."

So when they heard he was calling to them in Hebrew, they were the more quiet. And he said:

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict manner of the law

of our fathers, and zealous for God just as you all are to-day. And I persecuted this Way to the death, binding and putting into prisons both men and women, as also the high priest and all the council bear me witness. For I received from them letters to their brother Jews and was on my way to Damascus, to bind even those who were there and to bring them to Jerusalem to be punished. And as I was on my way and was getting near Damascus, about noon, suddenly there flashed from the sky a great light all round me. And I fell to the ground and heard a voice saying to me:

Saul, Saul, why are you persecuting me?

And I answered:

Who are you, Lord?

And he said to me:

I am Jesus the Nazarene whom you are persecuting.

Those with me saw the light but did not hear the voice of him who was talking to me. And I said:

What shall I do, Lord?

And the Lord said to me:

Get up and go into Damascus and there you will be told about everything you are appointed to do.

So as I could not see because of the brilliancy of that light, I was led by the hand by those who were with me and came into Damascus. And a

man named Hannaniah a strict observer of our Law, and well spoken of by all the resident Jews, came to me and standing by me he said to me:

Brother Saul, look up!

And I at once looked up at him. And he said:

The God of our fathers has appointed you to learn his will and to see the Good One and to hear a voice from his mouth. For you will be his witness to all men of what you have seen and heard. So now why are you waiting? Get up and be purified and wash away your sin, calling on his name.

Then one day after I had returned to Jerusalem and was praying in the Temple I fell into a trance and saw him saying to me:

Hurry and get quickly out of Jerusalem, because they will not accept your witness about me.

And I said:

Lord, they themselves know I used to imprison and beat in every synagogue those who were believers in you, and when the blood of your witness Stephen was being poured out, I myself was standing by, assenting to it and keeping the clothes of those who were killing him.

And he said to me:

Go. For I shall send you far away to the heathen."

They had been listening to him up to this point, and then they raised their voices and said:

"Away with such a fellow from the earth. For he is not fit to live."

And as they were shouting and tearing off their clothes and throwing dust into the air the Colonel ordered him to be taken into the barracks, and directed him to be examined under the lash in order that he might learn the charge which they were thus shouting against him.

But when they had tied him up with the thongs, Paul said to the Captain who was standing by:

"Is it right for you to flog an uncondemned Roman citizen?"

On hearing this the Captain went and reported it to the Colonel.

"What are you going to do?" he said. "For this man is a Roman."

Then the Colonel came up and said to him:

"Tell me, are you a Roman?"

"Yes," he said.

"I obtained this citizenship," answered the Colonel, "by the payment of a large sum of money."

"But I am a Roman from my very birth," said Paul.

So those who were going to examine him at once went away from him, and even the Colonel was afraid when he found he was a Roman and he had bound him.

The next day he wished to know for certain why he had been accused by the Jews, so he unbound him and ordered the chief priests and all the Council to come together, and he brought Paul down and set him before them. And Paul looked straight at the Council and said:

"Brother men, I have lived before God with a clear conscience to this day."

The high priest told those standing by him to strike him on the mouth.

Then Paul said to him:

"God is going to strike you, you whitewashed wall! And are you sitting and judging me according to the law, and contrary to the law ordering me to be struck?"

"Do you mean to insult God's high priest?" said the bystanders.

"I did not know, brothers, he was high priest," said Paul. "For it is written:

> Thou shalt not speak evil of the ruler of thy people."

But when Paul saw some were Sadducees and others Pharisees he called out in the Council:

"Brother men, I am a Pharisee and a son of Pharisees. It is for the hope and resurrection of the dead I am being tried."

Upon his saying this a dispute arose between the Pharisees and Sadducees and the crowd was

divided. For Sadducees say there is no resurrection, nor angel, nor spirit, but Pharisees believe in both. So a great uproar ensued, and some of the Scribes on the Pharisees' side got up and began to fight it out.

"We find nothing wrong with this man," they said. "But if a spirit spoke to him or an angel ——"

At this point the dispute was becoming so violent the Colonel was afraid Paul would be torn to pieces by them, so he ordered the guard to go down and snatch him from among them and bring him into the barracks.

That night the Lord stood by him, and said:

"Courage! For as you have been my faithful witness in Jerusalem, so must you be my witness also at Rome."

In the morning the Jews banded together and took an oath that they would neither eat nor drink till they had killed Paul. They were more than forty who made the conspiracy. And they came to the chief priests and the elders, and said:

"We have taken a solemn oath not to taste anything till we have killed Paul. So now you with the Council let the Colonel know you want him to bring him down to you as if you are going to examine him more carefully. And before he is near we are ready to kill him."

But the son of Paul's sister heard of their lying in wait, and he came and went into the barracks and told Paul. Then Paul called one of the Captains and said:

"Take this man to the Colonel, for he has something to tell him."

So he took him to the Colonel and said:

"The prisoner Paul called and asked me to bring this young man to you. He has something to say to you."

Then the Colonel took him by the hand and went aside and began to ask him privately what it was he had to tell him.

"The Jews," said he, "have agreed to ask you to bring Paul down to-morrow to the Council as if you are going to enquire more carefully about him. So do not be persuaded by them. For more than forty men of them are lying in wait for him and have taken an oath not to eat nor drink till they have killed him. And now they are ready, looking for the promise from you."

So the Colonel let the young man go and told him to tell no one he had made these things known to him. And he called two of the Captains and said:

"Get ready two hundred soldiers to go to Cæsarea, and seventy cavalry and two hundred lancers, by nine o'clock to-night."

And he told them to get beasts to put Paul on and to take him safely to Felix the Governor. And he wrote a letter like this:

"CLAUDIUS LYSIAS,

To his Excellency the Governor Felix,
Greeting.

This man was seized by the Jews and was on the point of being killed by them when I came on them with my soldiers and rescued him, as I learned he was a Roman. And wishing to learn why they were accusing him, I brought him down into their Council. And I found he was accused of questions of their law and had nothing charged against him deserving of death or of imprisonment. So when I was informed there would be a plot against the man, I at once sent him to you, telling his accusers also to speak against him before you."

So the soldiers took Paul in accordance with their orders and brought him by night to Antipatris. But the next day they left the cavalry to go with him and returned to their barracks. And when they came to Cæsarea and delivered the letter to the Governor they presented Paul also to him. And when he had read the letter, he asked from

what province he was. And when he learned he was from Cilicia, he said:

"I will give you a full hearing when your accusers also have come."

And he ordered him to be kept in Herod's palace.

Five days later Hannaniah the high priest came down with some elders and an orator by the name of Tertullus, and they informed the Governor against Paul. And when the case was called, Tertullus began his speech for the prosecution.

"Your honor, we owe it to you," he said, "that we are enjoying profound peace, and we owe it to your foresight that this nation is constantly securing reforms, and we gratefully accept them in all ways and in all places. But not to be too tedious to you, I beg you to listen with your accustomed fairness to a brief statement of our case. For we have found this fellow to be a regular pest, a stirrer up of insurrections among the Jews all over the world, and a ringleader of the Nazarene heretics, yes, and he even attempted to profane the Temple, but we seized him, and, by examining him yourself, you will be able to decide about all these charges which we are bringing against him."

And the Jews also kept joining in the charges and declaring they were so.

On the Governor's nodding to him to speak, Paul answered:

"Since I know you have been a judge to this nation for many years I cheerfully make my defense. For you can readily decide that it is not more than twelve days since I went up to worship at Jerusalem. And they neither found me disputing with any one, or gathering a crowd, either in the Temple, or in the synagogues, or about the city. Nor can they prove to you the charges which they are now making against me. But I do confess this to you, that in the way they call heresy, in that way I keep serving our fathers' God, believing everything which is in accordance with the law and written in the Prophets. Yes, I have hope in God which these themselves also accept, that there is going to be a resurrection both of the good and the bad. And, since this is so, I myself do my best to keep a clear conscience at all times both towards God and men.

Now after some years I came to bring charitable gifts to my nation and to make offerings, and in presenting these they found me purified in the Temple neither with a crowd nor a tumult. But some Jews from Asia who ought to have been here before you and made their charge if they had anything against me,—or let these men here say what they found wrong in me when I stood before the

Council except it was for this one thing which I called out as I stood among them:

It is about the resurrection of the dead I am being tried before you to-day."

But knowing more accurately about the Way, Felix adjourned the case and said:

"When Colonel Lysias comes down I shall give my decision in your case."

And he ordered the Captain to take charge of him and to relax the regulations and not to prevent his friends from helping him.

Now some days later Felix came with his wife Drusilla who was a Jewess, and sent for Paul and heard him tell about the faith in Christ Jesus. But while he was arguing about right doing, and self-control, and the coming judgment, Felix became terrified, and answered:

"You may go for the present, but when I have time I will call for you again."

At the same time he kept hoping that Paul would give him a bribe, and so he used to send for him the oftener and talk with him.

But two years later Felix was succeeded by Porcius Festus, and wishing to gain favor with the Jews Felix left Paul bound.

So, three days after he had come into the province, Festus went up from Cæsarea to Jeru-

salem. Then the chief priests and the leading men among the Jews informed him against Paul, and begged him to treat them with special consideration to Paul's injury, so that he would send and have him brought to Jerusalem, while they were laying a plot to kill him on the road. But Festus answered that Paul was being guarded in Cæsarea and that he himself was in a hurry to go there.

"So let the influential men among you," said he, "go down with me, and if there is anything wrong in the man let them accuse him."

So when he had staid among them not more than eight or ten days, he went down to Cæsarea, and the next day he took his seat on the Bench and ordered Paul to be brought before him.

When he had made his appearance the Jews who had come down from Jerusalem surrounded him and made many serious charges against him which they could not prove.

Then Paul said in his defense:

"Neither against the law of the Jews, nor against the Temple, nor against Cæsar have I committed any offense."

But Festus wished to gain favor with the Jews, so he answered Paul:

"Do you wish to go up to Jerusalem and there to be tried on these charges before me?"

"I am standing at Cæsar's judgment seat," said

Paul, "and there I must be tried. I have done no wrong to the Jews as you yourself can very well see. So if I am a criminal and have committed any offense deserving of death, I am not asking to be let off. But if there is nothing in the charges these men are bringing against me, no one can hand me over to them as a mark of favor. I appeal to Cæsar."

Then Festus conferred with the Council and answered:

"To Cæsar you have appealed, to Cæsar you shall go."

Some days later Agrippa, the King, and Bernice came down to Cæsarea and made a visit of welcome to Festus. And as they were staying a number of days there, Festus laid Paul's case before the King:

"There is a man here left a prisoner by Felix," he said. "And when I was at Jerusalem, the chief priests and the elders of the Jews begged me to give sentence against him. But I told them it was not the custom with Romans to hand a man over as a mark of favor before the accused has his accuser before him, and has had a chance to defend himself against the charges brought against him. So when they met here I made no delay,

but the next day took my seat on the Bench and ordered the man to be brought before me. But when his accusers came forward they brought no such criminal charges as I supposed, but had some questions about their own religion against him, and about a certain Jesus, who was dead, whom Paul declared to be alive. So, as I was at a loss how to inquire into these things, I asked if he wished to go to Jerusalem and there be tried for them. But when Paul appealed to be kept for the decision of the Emperor, I ordered him to be kept till I should send him to Cæsar."

"I have been wanting to hear the man myself," said Agrippa to Festus.

"To-morrow," said he, "you shall hear him."

So the next day when Agrippa and Bernice had come in full state and had gone into the court room with the Colonels and the principal men of the city, by order of Festus Paul was brought before them.

Then Festus said:

"King Agrippa, and all men here with us, you are looking at him about whom the whole throng of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found he had done nothing deserving death, and as he himself appealed to the Emperor I decided to send him. But I have nothing definite to

write to my Master about him. And so I have brought him before you all, and especially before you, King Agrippa, that after examining him, I may have something to write. For it seems unreasonable to me to send a prisoner, and not to state the charges against him."

Then Agrippa said to Paul:

"You are allowed to speak for yourself."

Then Paul stretched out his hand and began his defense:

"I think myself happy, King Agrippa, that I am to make my defense before you to-day with regard to all the charges made against me by the Jews, especially because you are well versed in all the customs and questions among the Jews. So I beg you to listen to me patiently.

My life, then, from my youth up, was from the beginning among my own nation and at Jerusalem, and all the Jews know this, and they have always known, if they wish to give evidence, that I was a Pharisee and lived in accordance with the strictest form of our religion. And now for the hope in the promise made by God to our fathers I am standing trial,—the promise to which our twelve tribes earnestly serving God night and day hope to attain. It is for this hope I am accused by Jews, O King! Why is it judged incredible with you if God raises the dead?

So I myself once thought I ought to do a great many things against the name of Jesus the Nazarene. And I did them in Jerusalem, and, having received authority from the chief priests, I both shut up many of the devoted ones in prison, and when they were put to death I gave my vote against them. And punishing them often in all the synagogues I tried to force them to blaspheme. And I was so frantic against them I used to pursue them even to foreign cities. And while I was on this errand to Damascus with the authority and commission of the chief priests, at midday, O King, I saw on the road a light from heaven above the brightness of the sun shining all round me and those travelling with me. And when we all fell to the ground I heard a voice saying to me in Hebrew:

Saul, Saul, why are you persecuting me? It is hard for you to be kicking against goads.

Who are you, Lord? I said.

I am Jesus whom you are persecuting, said the Lord. But rise and stand on your feet. For it is for this purpose I have appeared to you to appoint you a servant and a witness, both to the revelations of me which you have already seen and to those in which I shall yet appear to you, delivering you from your own people and from the heathen, to whom I am sending you to open their eyes that

they may turn from darkness to light and from the power of Satan to God, that they may receive sending away of sins and an inheritance among those who are sanctified by faith in me.

So, O King Agrippa, I did not become disobedient to the heavenly vision, but both to those at Damascus first, and Jerusalem, and through the whole of Judæa, and to the heathen, I kept announcing to change their mind and the purpose of their heart and to turn to God doing deeds worthy of a change of mind and purpose of heart.

It was for this reason the Jews seized me in the Temple and tried to kill me. So having obtained help from God I stand to this day witnessing both to small and great, saying nothing but what the Prophets and Moses said was going to come, that the Christ is going to suffer and be the first by rising from the dead to bring news of light both to our nation and the heathen."

As he was thus making his defense Festus said in a loud voice:

"Paul, you are mad. Your great learning is driving you mad."

"I am not mad, your honor," said Paul, "but I am speaking words of truth and soberness. For the King knows about these things and I am speaking to him freely. For I am persuaded that

none of these things is hidden from him. For this has not been done in a corner ——.

King Agrippa, do you believe the Prophets?

I know you believe."

Then Agrippa said to Paul:

"With but little persuasion you are making a Christian of me."

"I would to God," said Paul, "that whether with little or with much, not only you, but also all who are listening to me to-day, might become such as I am except these bonds."

Then the King got up, and the governor, and Bernice, and those sitting with them, and when they had withdrawn they talked the case over among themselves and said:

"This man is doing nothing deserving of death or of imprisonments."

"This man could have been discharged," said Agrippa to Festus, "if he had not appealed to Cæsar."

So, as it was decided that we were to sail to Italy, Paul and some other prisoners were handed over to a captain of the Imperial Guard named Julius. And we went aboard a ship from Adramyttium which was going to sail to the ports along the coast of Asia, and we put to sea. Aristarchus a Macedonian of Thessalonica was with us. The

next day we put into Sidon, and Julius treated Paul kindly and allowed him to go and see his friends and accept their hospitality. Then putting to sea again we sailed under the lee of Cyprus because the wind was against us, and when we had sailed across the sea which is off Cilicia and Pamphylia we came to Myra in Lysia. There the Captain found a boat of Alexandria sailing for Italy and he put us on board of her. But for a considerable number of days our progress was slow and it was only with difficulty we arrived off Cnidus, and the wind being still unfavorable we sailed under the lee of Crete off Salmone and coasting along it with difficulty we came to a place called Fair Havens near which was the town of Lasea.

Now when considerable time had been spent, and sailing was already dangerous, because the Fast had already gone by, Paul began to warn them:

"Men," he said, "I see that the voyage is going to be made with injury and much loss, not only of the cargo and the boat, but of our own lives also."

But the Captain paid more attention to the sailing master and the owner of the ship than to what was said by Paul. And as the harbor was not a suitable one to winter in the majority was in favor of sailing away from there, in the hope of reaching

Phœnix and wintering there. Phœnix is a harbor of Crete open to the northeast and southeast.

So when a light wind sprung up from the South, thinking they had gained their object, they weighed anchor and began to sail along the coast of Crete close in shore. But not long afterwards a terrific gale called "Northeaster" came down on us from off shore. And the ship was caught by it and could not keep her head to the wind. So we had to give way and let her drive before it. Then running under the lee of a small island called Cauda we could scarcely secure the boat. But when they had hoisted it on board, they used cables to brace the ship. And afraid of being driven on the Syrtis, they lowered the yard and were being driven along in this way. And as we were being violently tossed about by the storm the next day they began to throw the cargo overboard, and the following day they threw out the ship's tackle with their own hands. And when neither sun nor stars had been shining on us for many days and the gale still continued severe, all hope of our being saved was at last taken away. Then, when they had been a long time without food, Paul stepped forward, and said:

"O men, you should have listened to me and not have sailed from Crete and incurred this damage and loss. But, even as things now are, I urge you to take courage. For there will not be a single life

lost among you, but only the boat. For last night there stood by me an angel of the God whose I am and whom I serve, saying:

Do not be afraid, Paul. You must stand before Cæsar, and, as a mark of his favor, God has given you all those who are sailing with you. So courage, men, for I believe God and am confident it will be just as it has been told me. But we must be cast on some island."

But when the fourteenth night had come and we were being driven about in the Ionian Sea the sailors began to suspect we were nearing some country. So they sounded and found twenty fathoms. Then after a little they sounded again and found fifteen fathoms. So fearing that we would be wrecked on a rocky coast they let go four anchors from the stern and kept longing for day. But the sailors began to try to escape from the ship, and lowered the boat into the sea, as if they were going to let out anchors from the bows. But Paul said to the Captain and his soldiers:

"If these do not stay in the ship you cannot be saved."

Then the soldiers cut away the ropes of the boat and let her fall off. Then while day was coming on Paul kept urging them all to take something to eat, saying:

"It is two weeks to-day that you have continued

in anxiety without eating your meals and hardly tasting anything. So I beg you to take something to eat. For this is for your safety. For not one of you will lose a hair of your head."

So when he had said this he took bread, gave thanks to God before all, broke it and began to eat. Then they all began to pick up courage, and they also began to eat.

There were two hundred and seventy-six of us in all in the boat.

So when they had filled themselves with food they began to lighten ship, throwing out the wheat into the sea. But when day began to break they did not recognize the land, but they saw a bay with a beach, and they began to consult as to whether they could safely run the ship on it. So when they had cleared away the anchors they left them in the sea. At the same time they unlashed the gear of the steering oars, hoisted the foresail to the wind, and made for the beach. But getting into a place where two seas met, they ran the vessel aground. So the prow stuck fast and could not be moved, but the stern began to break to pieces under the strain.

Now it was the advice of the soldiers to kill the prisoners lest any of them should swim out and escape. But wishing to save Paul, the Captain kept them from their purpose, and ordered those

who could swim to throw themselves overboard and get to the land first, and the rest, some on planks and some on other things from the ship. And so it happened that they all got safely to the land.

When we were safe we learned that the island was called Malta. And the natives showed us no ordinary kindness. For they made a fire and took us all under shelter because of the rain and the cold.

But when Paul had gathered a quantity of dry sticks and put them on the fire a viper driven out by the heat fastened on his hand. And when the natives saw the creature hanging from his hand they kept saying to each other:

"Surely this man is a murderer, and, even though he is safe from the sea, Justice has not allowed him to live."

But he shook the creature off into the fire and took no harm. But they were looking for him to swell up or to suddenly fall dead. But when they had looked a long while and saw nothing unusual happening to him they changed their mind and kept saying he was a god.

Now in the neighborhood of that place there was an estate belonging to the Governor of the island whose name was Publius, and he took us home and for three days entertained us courteously. But it happened that the father of Publius was lying ill of

fever and dysentery, so Paul went in and prayed and laid his hands on him and cured him. After this the rest of those in the island who had diseases kept coming to him and kept being cured, and they heaped many honors on us; and when we were setting sail they put on board such things as we needed.

Three months later we set sail in a ship which had wintered in the island. She was of Alexandria and had the Twin Brothers for her figurehead. And putting in at Syracuse we staid there three days, and from there we worked to windward and so got to Rhegium. A day later a south wind sprang up and in two days we came to Puteoli. Here we found brothers and were urged to spend a week with them. And so we came to Rome. And when the brothers heard about us they came out as far as the Market of Appius and the Three Taverns to meet us. And when Paul saw them he thanked God and took courage.

When we came into Rome Paul was allowed to remain by himself with the soldier who was guarding him.

Three days later he called together the leading

men among the Jews, and when they had assembled he began to say to them :

"Brother men, I did nothing against the people or customs of our fathers, yet I was delivered a prisoner from Jerusalem into the hands of the Romans. And when they had examined me they wished to let me go because there was nothing deserving of death in me. But when the Jews kept opposing I was forced to appeal to Cæsar, not that I had anything to accuse my nation of. So it is for this reason I called for you to see and speak with you. For it is for the sake of the Hope of Israel I am bound with this chain."

And they said to him :

"We neither received letters from Jerusalem about you nor did any of the brothers come and report or say anything bad about you. But we want to hear from you what you think. For as for this sect, it is known to us that it is everywhere spoken against."

So having arranged a day with him they came to the place where he was staying in larger numbers, and he began to lay the matter before them, bearing witness to the Kingdom of God and persuading them about Jesus, both from the law of Moses and the Prophets, from morning till evening.

Some believed what was said, but some did not. So when they disagreed among themselves they

began to go away, after Paul had spoken one word:

"Well said the Holy Spirit through Isaiah the Prophet to your fathers:

Go to this people and say:
Hearing ye shall hear and shall in no way understand,
Seeing ye shall see and shall in no way perceive,
For this people's heart hath become gross,
Their ears are dull of hearing,
Their eyes they have closed
Lest they should perceive with their eyes,
Hear with their ears,
Understand with their heart,
Should turn again,
And I should cure them.

So let it be known to you that this salvation of God has been sent to the heathen, and they will listen."

So he kept staying in his own hired house two whole years and he kept receiving everybody who came to him, proclaiming the Kingdom of God and teaching about the Lord Jesus Christ with perfect fearlessness and without any one hindering him.

S. Luke—Notes.

1 : 1. "*Many have undertaken to write a narrative of what has happened among us.*"

How different the Greek cultured Gentile S. Luke's introduction from that of S. Matthew, the Jew! In what an entirely different atmosphere it places us from the start!

Not only is it written in classic Greek, but it reminds one of the similar preambles of the most illustrious Greek historians, especially those of Herodotus and Thucydides.

The more thoroughly we examine it, the more we find of that delicacy of sentiment and refinement of feeling which constitute the predominant traits of the Hellenic character.

This dedication is not least interesting for the information it contains respecting the earliest attempts at writing histories of the Good News of Salvation through Christ.

1 : 35. "*The Holy Spirit will come on you.*"

There is a parallelism in the angel's reply which among the Hebrews is always the expression of exalted feeling and the mark of the poetic style. The angel touches on the most sacred of mysteries, so his speech becomes a song.

See also note on S. Matthew 3 : 11.

1 : 46. "*Mary said : My soul doth magnify the Lord.*"

Elizabeth's salutation is full of excitement. *She cried aloud.* But Mary's hymn breathes a sentiment of deep inward repose. The greater one's happiness, the calmer it is. So S. Luke says simply : "*Mary said.*"

2:29. "*Lord, now lettest thou thy servant depart in peace.*"

The vivid insight and energetic conciseness characterizing this song remind one of the compositions of David.

Simeon represents himself under the image of a sentinel placed by his master in an elevated position and charged to look for the appearance of a star. He sees it. He proclaims its appearing. He, at the same time and in the same breath, asks to be relieved from the watch.

In this song all is original, concise, and enigmatical. It is as the words of an oracle. In these brief, pregnant sentences is contained the substance of the history of future ages. Neither the hackneyed inventions of legend, nor any preconceived dogmatic views, have any share in the composition of this joyous lyric.

2:52. "*And Jesus advanced in wisdom and age and in favor with God and men.*"

Over the person of this young man there is spread a charm at once external and spiritual. It proceeds from the favor of God, and conciliates to him the favor of men.

There is no notion, for the forgetfulness or denial of which theology pays more dearly, than that of Jesus' *development* in pure goodness. This positive notion is derived by biblical Christianity from this verse. With it, the humanity of Jesus may be accepted, as it is here presented by S. Luke, in all its reality.

3:3. "*And he went proclaiming the purification, etc. . . .*"

Baptism is a humiliating rite for a Jew. For it represents a complete purification. It is, as it were, a washing

carried to the second power. It implies in the one accepting it, not a few isolated faults so much as a radical defilement.

The change of mind and purpose of heart here indicates the mental and moral act which must accompany the outward rite to give it value.

3: 38. "*The Son of God.*"

In carrying back the genealogy of Jesus, not only to Abraham, as S. Matthew does, but even to Adam and thence to God himself, S. Luke lays the foundation of that universality of redemption which is one of the characteristic features of his portrayal of Jesus and his work.

In this way we see placed in close and indissoluble connection the imperfect image of God as shown in fallen Adam, which reappears in *every man*, and his perfect image realized in Christ, which is to be reproduced in *all men*.

4: 1. "*Was being led by the Spirit in the wilderness.*"

Every free creature endowed with various faculties must pass through a conflict in which he decides either to use them to his own gratification or to glorify God by devoting them to his service.

The temptation of Adam bore upon the use of the powers inherent in our nature. Jesus also experienced this kind of trial. How many times during his childhood and early manhood must he have been exposed to those temptations which address themselves to the instincts of the natural man! The lust of the flesh, the lust of the eye, and the pride of life,—these different forms of sins, sepa-

rately or with united force, endeavored to besiege his heart, subjugate his will, enslave his powers, and invade this pure being, as they had before invaded the first innocent head of our race. But on the same battlefield on which Adam had succumbed, Jesus remained victor. The "conscience without a scar" which he carried from the first part of his life into the second, assures us of this.

The new trial he is now to undergo belongs to a higher domain—that of the spiritual life. It no longer respects the powers of the natural man but his filial position and the supernatural powers just conferred upon him at his baptism.

4:5. "*He took him up . . . and showed him all the kingdoms of the world.*"

The occasion of this fresh trial is not a physical sensation but an aspiration of the soul.

Man created in the image of God aspires to reign. This instinct is none the less legitimate in its origin even though it has been perverted by selfishness.

By resisting this temptation Jesus renounces all power founded upon material means and social institutions. He breaks with the Jewish Messianic ideal in its current received form. In accomplishing the conquest of the world he will confine himself to spiritual action exerted directly upon the souls of men.

4:13. "*When the devil had completed every temptation.*"

Jesus has undergone *every kind* of temptation to which he could possibly be subjected.

As we have already seen, the three kinds of temptation

referred, the one to the person of Jesus, the other to the nature of his work, and the third to the use of the divine aid accorded him for his work. They are, therefore, a complete test of Jesus' faithfulness. The devil has approached him from every conceivable point of attack.

Yet while this temptation is complete in this respect and the adversary is compelled to fall back discomfited, he does it only to await another favorable opportunity.

In the garden Satan finds a new opportunity of acting on the soul of Jesus through the fear of suffering.

4 : 42. "*Jesus went out into a lonely place.*"

The more a servant of God exerts himself in outward activity, the more need has he of renewing his inward strength by quiet meditation and prayer. The more one does in public, the more he needs the quiet of seclusion to think over what has been done, to correct his faults, and to plan better for the future. So we see Jesus retiring from time to time from the gaze of the multitude. *He lived by the Father* (S. John 6 : 57).

See also notes on 5 : 16, 6 : 12, and 11 : 1, 2.

5 : 16. "*Kept going into lonely places and praying.*"

Here again Jesus endeavors to preserve his energies from spiritual deterioration by devoting part of his time to meditation and prayer.

See also notes on 4 : 42, 6 : 12, and 11 : 1, 2.

6 : 12. "*At that time he went out to the mountain to pray.*"

In chapter 4 : 42 and 5 : 16, S. Luke has already brought before us the need of prayer which so often drew Jesus

away into solitude. The expressions made use of here should attract more especial attention. The expression "to continue all night in prayer to God" is found in no other place in the New Testament. The use of this term expresses the persevering energy of this vigil.

This expression does not refer to any special request in prayer so much as to a state of wrapt contemplation of God's presence, a prayer arising out of the most profound communing with him. The development of Jesus' work has now reached a critical point in its progress. He, therefore, lays it before God and takes counsel with him. The choosing of the twelve Apostles is the fruit of this lengthened season of prayer. In the high light in which Jesus stands it appears the only measure answering to the exigencies of the situation.

There is a close connection between this prayer, the choosing of the Twelve, and the Sermon on the Mount which follows.

See also notes on 4:42, 5:16, and 11:1, 2.

6:20. "*He looked at his disciples.*"

The prevailing idea of the Sermon on the Mount as given by S. Matthew is an exposition of the *new* law in its relation to the *old.* S. Luke's effort, on the other hand, is to show it forth as the law of love and so the foundation of the new order of things.

6:27. "*Love your enemies.*" "*Act nobly.*" "*Bless.*" "*Pray.*"

Here is where we get the gist of the whole matter. Do you want to know how to become a true citizen of the Divine Kingdom? Love! Meet every manifestation of hatred with a fresh manifestation of love. Love! Love!

You can never truly love too much. For in the principle of love you have the essence of the life of the new Kingdom.

But how are you to manifest this love? In act. That is, *Act nobly.* In words. That is, *Bless.* Then in the highest manifestation love is capable of, a manifestation at once of act as well as of word, *Pray for those who despitefully use you.* In other words, as S. Paul so well puts it, to be true citizens of this new country we must *overcome evil with good.*

6:29. "*To him who strikes you on one cheek, offer also the other.*"

The natural heart thinks it does a great deal when it respects a neighbor's rights. It never thinks of the idea of sacrificing its own.

Jesus here describes a charity which seems to ignore its own rights and knows no bounds to its self-sacrifice.

By these words Jesus means that so far as itself is concerned, charity knows no limits to its self-denial. If it ever puts a stop to its concessions, it is not because it feels its patience exhausted. For true charity is infinite as God himself, whose essence it is. *Its limit is not that which its rights draw around it.* Like that which the beautiful defines for itself, charity knows no limit but that which proceeds from within. It is in charity the disciple of Jesus yields, when he yields. It is in charity he resists, when he resists. CHARITY HAS NO OTHER LIMIT THAN CHARITY ITSELF.

9:21. "*He strictly charged them and told them, etc.*"

This threatening prohibition has a special character. This appears from S. John 6:14, 15. There we see the

people but a little while before attempting to take him and make him king. Jesus is obliged to preserve his disciples from such a mistaken enthusiasm. Otherwise they would seriously compromise his work.

It is only after the idol of the Christ after the flesh has been forever nailed to the cross, the apostolic preaching can safely connect this title Christ with the name of Jesus. So, in the very moment of his self-revelation, Jesus is obliged to veil himself.

9:23. "*Take up his cross daily.*"

The voluntary crucifixion of the Christian is carried on to a certain degree every day.

The chart of the true disciple directs him to renounce every path of his own choosing that he may put his feet into the print of his leader's footsteps. Thus, and not by arbitrary mortifications actuated by self-will, the death of self is completely accomplished and the road opened to the new life in Christ.

See also note on S. Mark 9:2.

9:35. "*A voice came from it.*"

In the sounding of this voice, we find again the realization of a law at work throughout the life of Jesus. Every act of voluntary humiliation on his part is met by a corresponding act of glorification on the part of the Father.

Jesus goes down into the waters of Jordan and devotes himself to death. It is then the Father addresses him as "well beloved Son." In S. John 12 he renews that vow to be faithful unto death. Then, as here, again the voice from heaven answers him with the most magnificent promise for his filial heart.

9:50. "*He who is not against you is for you.*"

This saying of Christ seems to contradict the one S. Matthew records: "He that is not with me is against me." But who does not understand that, in the course of an active life, according to circumstances and persons, he who abstains from concurrence and holds himself aloof, sometimes gives support and strength by this very fact, sometimes on the contrary, darkness and a clog?

10:25. "*Teacher, what shall I do to gain eternal life?*"

The Scribe of Jerusalem puts a purely *theological* question to Jesus. The question of the rich young man in Galilee on the other hand is a purely *practical* question.

In Greece the object of search is truth. In Israel it is salvation.

Moral life proceeds *from* the heart, and manifests itself without, *in* the three forms of activity indicated. The impulse Godward proceeds *from* the heart and is realized in the life *through* the will, which consecrates itself actively to the accomplishment of his will; and *through* the mind, which pursues the track of his thoughts in all his works.

Love then is not only the path to life, it is life itself. God himself has no higher life than that of love.

10:30. "*A man went down from Jerusalem to Jericho and fell among robbers.*"

The real aim of the parable of the good Samaritan is to show this Scribe that the answer to his imaginative knotty theological question is written by the finger of God on every true heart. To know what is right, and how to do it, nothing is needed but the *will* to understand it and the desire to

accomplish it. The behavior of Priest and Levite is very simply and suggestively described. They come. They see. They pass by. Their conduct is inhuman.

Who, then, is my neighbor?

He is my neighbor who renders me effectual succor whenever and wherever I need it, without regard to anything beyond the simple fact of my need.

He is my neighbor, whoever he may be, wherever he may be, who needs my help when I have the power to help him, no matter what his rank, race, or previous condition of life may have been.

But there is another vital question answered in this parable.

Which is the virtue that saves?

Without holiness no man shall see the Lord. None can have eternal life. In this parable we are shown clearly and forcibly the two kinds of holiness ever contending for the souls of men, the spurious, and the genuine.

Love in the heart and love in the life as this man exhibited it, is the only virtue that saves. For as this parable clearly shows, God is Love. His Kingdom is a Kingdom of Grace. The only way to please him, therefore, is to walk in love as he loved us in giving his Son for us.

10:41. "*Martha, Martha, you are anxious and troubled about many things.*"

Jesus' answer charges Martha with exaggeration in the activities she is putting forth. He intimates in a serious and yet playful mood that if she has so much trouble it is because she wishes it.

Here is a moral always applicable to housekeepers for all time and every land.

These two sisters have often been regarded as representing two equally legitimate aspects of the Christian life. Mary has been considered as representing inward devotion, Martha, practical activity. But Martha doesn't in the least represent such an activity as Jesus approves. Her very distraction proves that the motive of her work is not pure. Her self-importance as hostess has come to have a larger share in her entertainment than it should have. On the other hand, Mary as little represents a morbid quietism, needing the balance for a more active life.

11:1. "*When Jesus was somewhere praying.*"

Continuing to advance leisurely along, Jesus remains faithful to his habit of prayer. He is evidently not content with that constant direction of soul towards God, to which the meaning of the command, "*Pray without ceasing*," is often reduced. Special occasions and positive acts of prayer, as several times heretofore indicated, can alone satisfy the desire of his soul, however much the habit of his mind was otherwise of a prayerful mood.

These special occasions of prayer evidently always had something particularly solemn in them for those intimate with Jesus. So "*when he ceased praying*" one of his disciples was constrained to ask him to give them more special directions on the subject of prayer.

See also notes on 4:42, 5:16, and 6:12.

11:2. "*When you pray, say.*"

There are several interesting facts connected with the external form of the Lord's Prayer to which attention may here be called.

The first is this. Its lines can be arranged in Hebrew Parallelisms just as all the old Hebrew Poetry is arranged.

This does not mean it is to be considered such poetry as we find in the Book of Psalms. It is no highly wrought lyric such as Mary's Hymn, or Zachariah's or Simeon's. Yet the same principles of Hebrew poetic structure underlie its composition and we can see in it, in its outward form, just such a literary piece of workmanship as we find in Job and Proverbs, and the old Prophets.

The Lord's Prayer is divided into two distinct parts The first five lines refer to God. The other five lines refer to man.

Again. There are just seven petitions in the Lord's Prayer. There are no more, and there are no less.

The first three refer to God. The last four deal with us men and our salvation.

This absolute priority given to divine interests implies an emptying of ourselves, a heavenly love and zeal not natural to man. It supposes in us the heart of a true child of God. It implies we are occupied above everything else with the interests of our Heavenly Father.

After having thus forgotten ourselves and become lost, as it were, in God, we come back to ourselves. But in this coming back we find ourselves still in God and so no more alone. For we contemplate ourselves now as members of God's family, and so we do not speak as individuals and say "I" but "our," "us." *The fraternal spirit* becomes the complement of the *filial spirit* breathed in the first part of the prayer. Intercession blends with personal supplication. So the Lord's Prayer is nothing else than the summary of the law put into actual practice. Realized in the secrecy of the heart it naturally passes thence into the entirety of our lives.

Notice, then, the external structure of the Prayer.

Our Father who art in heaven, is the invocation.

Hallowed be thy name,

Thy Kingdom come,

Thy will be done, are the three petitions referring to God, which constitute the next three lines. And we ask that each of these three good things shall take place

On earth as it is in heaven.

With this qualification of our desires with reference to God we close the first part of this great prayer.

Then with the opening of the second part we begin to wish good things for ourselves and the children of men. We ask for daily bread and the forgiveness of our trespasses, as we forgive those who trespass against us. These two petitions and the ground upon which they are asked form the next three lines. Then we ask that we be not led into temptation but delivered from evil. These constitute the next two lines, and end the prayer as S. Luke reports it.

But before we pass on from the consideration of the outward form of these petitions, let us consider another point. For it is instructive as well as interesting to consider it. I refer to the fact that both sets of petitions are so made that their fulfillment is based upon relative considerations.

The first three are asked to be accomplished *on earth as in heaven.* The second set are conditioned in their fulfillment upon our setting free those who are indebted to us.

These, then, are two vital lines for us always to take heed to whenever we would pray the Lord's Prayer in sincerity and in truth: "On earth as it is in heaven." "For we ourselves also set free every one indebted to us."

The fact that the petitions are just seven in number tells us that they were evidently just so many prescribed in this model prayer of all prayers, because the number seven is the perfect number and has been so considered throughout all ages.

11 : 11–13. "*Suppose the son of one of you fathers.*"

It is found in experience that God at times seems unwilling to grant to those who seek first the Kingdom of God and his righteousness even this very thing they are so earnestly desiring. There are phases of experience in which it seems to Christ's disciples that even when they ask for the bread of life they get only a stone.

The possibility, or probability rather, of such experiences is implied in the simple fact that Jesus thought it worth while to refer to such a supposed case as that of the selfish neighbor.

It is because there are times when God seems to play the cruel part here described, Jesus puts the question: "If a son shall ask bread of any of you fathers, will he give him a stone?" Jesus knows how such dark thoughts of God lurk in the secret of even good men's hearts. So he here puts them into words. He gives plain and open expression to them. He brings them out into the full light of consciousness with the loving design that doubters should see it to be utterly incredible that God does what even evil men are incapable of. Jesus prepares us to accept with cordial faith the final statement of his present teaching: "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

11 : 28. "*Yes,*" *he said,* "*but rather, Blessed are those who hear the word of God and keep it.*"

Jesus' answer to this woman's exclamation of blessing means: "Instead of allowing your mind to dwell upon the unfruitful contemplation of another's fortune, and being anxious about it as a lucky chance or a piece of lottery, rather turn your attention and your will to what depends upon yourself. That alone is fruitful."

12 : 13, 14. "*Teacher, tell my brother to divide the inheritance with me.*"

As on other similar occasions, and especially that of the woman taken in adultery, Jesus refuses to go out of his purely spiritual domain or to do anything appearing to put himself in opposition to the powers that be.

12 : 15. "*See to it that you guard yourselves against . . . . covetousness.*"

Covetousness such as Jesus here refers to denotes the desire to have much more rather than that of keeping what we have. Both meanings, however, are included in his thought. Both rest on a superstitious confidence in worldly good.

12 : 33. "*Sell what you have and give it in charity.*"

From the duty of keeping one's self from being unduly concerned about the acquisition of this world's goods Jesus here passes to their wise employment when they are possessed.

The essential character of such precepts alone, applies to all Christians alike.

14 : 26. "*If any one comes to me, and does not hate his own father and mother.*"

This declaration of our Lord, like some others which might be adverted to, is quite harsh and revolting, when it is taken literally as its surface meaning seems to teach us. Yet it is Jesus himself who has taught us to love even our enemies, to do good to those who hate us, to bless those who curse us, to pray for those who despitefully use us.

To hate in any bad sense is then out of our Lord's mind in giving us this precept. We must hate evil. We must

never allow evil to come between us and Christ. We must do all we can to cast it out and to make ourselves meet partakers of his everlasting Kingdom. The expression is a Hebraism for: You must love me better than your own father and mother.

15 : 11–24. "*A man had two sons.*"

The career of this young son is exhibited in four scenes. In the first of these is shown the working out of his own *self-will.* In the second his *folly* is tersely but graphically described. In the third his *misery.* In the fourth his *change of mind and purpose of heart.*

The sorrows of this prodigal begin in want. They pass on into degradation. They culminate in the lowest depths of despair.

Desperation forms the turning point in the youth's career. The next scene shows him returning to his senses. He begins to think soberly and wisely.

Hunger, stern necessity, abject poverty, these are the matter of fact conditions which have made many a man wise unto salvation who had before been a fool. And though the change thus begun is somewhat impure, it clears itself betimes. Reason gradually regains its lost ascendency. Moral nature gradually grows stronger. The result of this is seen in the fact that the prodigal makes no request when he comes to his father. He only confesses his sin.

This parable is designed to teach us that God deals with returning sinners as the father here deals with his erring child.

15 : 25–32. "*But his older son was in the field.*"

To understand this part of the parable we must first of all remember that this older son is brought in and his char-

acter is here depicted, to show the Pharisees what spirit they are of.

His own words declare that he has not done the truth. Like many another self-deceived one, he knows how to lay claim to dutifulness and a patient continuance in it. Yet in the very act of making the claim he shows very clearly what spirit he is really of.

What a state of soul that in which men discharge their known duty yet all the while abhorring it!

The life with the Father is a feast all the while to him who has the real living, loving spirit of a true son. What occasion then for special feast making? Of what avail a particular gift when everything in the house is continually at one's disposal?

On the other hand. If *fidelity to God* is in and of itself *happiness*, so is *sin* in and of itself *misery*.

Is there not ground, then, for such a celebration as this of the killing of the calf? This young man has escaped from great misery. By his arrival, the life of the family has been restored to its completeness. The celebration of this return, therefore, reminds us of the joy there will be in heaven when finally the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea, when all the sons of men shall have returned from following every man his own evil way and shall have returned to his original happy estate of complete filial obedience and love.

16: 1–8. "*A rich man had a steward.*"

This parable of the unjust steward teaches two important lessons. It teaches the general lesson of prudence in the use of temporal possessions with a view to our eternal interests. It also teaches the special lesson of how to use

our temporal possessions and best promote our eternal interests.

The mere possession of riches is not represented here as an evil. It is never so represented anywhere else in the Bible. It is not in being stewards of God's good things we sin. It is in forgetting we are such stewards.

16 : 9. "*Make friends for yourselves with the money you have gotten by sinful means.*"

Most commentators shrink from the natural interpretation of what in King James' Version is translated "*the mammon of unrighteousness.*" They hesitate to say it means "the money you have gotten by sinful means." They tell us that in such a case Jesus would not have counselled charity, but restitution.

The word "mammon," as Bruce in his "Parabolic Teaching," so well shows, is the Syriac for "money."

Such commentators might object: "Beneficence must have virtue indeed in it if it can thus redeem a life of unrighteousness. If even in the case of men who have gained their wealth by fraud, it can be used by them in such a way as not only to benefit others but also themselves to such an extent, as to bring them to eternal life, beneficence has incredible power in it!"

Such a use of wealth as we refer to, may have incredible power in the minds of such objectors. Nevertheless we believe it has such power. For why should we hesitate to say Jesus contemplated such a use of money? Among his hearers, yes, among his disciples even, there were many tax collectors. Men like Zaccheus came to his following. What counsel was he to give them? To restore what they had gotten by false and unrighteous means? Certainly,

where possible. But what was to be done in the many instances in which this was impossible? Surely the money which could not be restored should be put to the best possible use. This then is the meaning of this parable. Let the penitent Publican do all the good to others he can. Let him thus redeem the bad past as far as lies in his power. Let him put the poor and needy in the place of those he has wronged. And so, if he cannot actually and literally restore his ill gotten gains to those whom he actually defrauded, he can restore them to God to whom they more truly belong, through his substitutes, the poor and needy.

16 : 19. "*There was a rich man who always dressed in purple robes and fine linen.*"

As the preceding parable shows how worldly possessions may be used for furthering one's eternal welfare, so in the parable of the Rich man and Lazarus, we are shown how they are used to destroy one's eternal good. The fact is, inhumanity, and an unforgiving temper, are the two greatest sins man can be guilty of.

16 : 20. "*And there was a beggar named Lazarus who had been laid at his gate full of sores.*"

Lazarus comes upon the stage in the representation of this parable not simply as a contrast to the rich man but as one with whom he is brought into contact. Lazarus represents the rich man's opportunity for the exercise of humanity. Dives is one who neglects his opportunities to do good.

16 : 31. "*If they do not hear Moses and the prophets.*"

Yes, it is indeed true that if men believe not Moses and the Prophets neither will they be persuaded though one

should rise from the dead. You cannot compel faith in men morally indisposed to believe. Everything turns on moral disposition in the question of faith or want of faith. Let there be morally no disposition to believe and then the heavens may fall, but it will not compel the faith of such a one. A man with a moral indisposition to believe will find plausible reasons for his want of faith in the face of the most potent aids to faith.

A messenger from the dead!

Why such a messenger would have a decided difficulty to begin with to show he is really such a messenger. He would find it very hard to get the morally indisposed to believe he was a messenger from the other world, if they would believe at all. Instead of listening with awestruck hearts to what he had to say such men would begin to discuss whether such a visitant had ever been dead at all. Nay, more than likely they would treat the matter very lightly. They would make merry of such an idea.

17 : 5, 6. "*Increase our faith.*"

In this dialogue on faith Jesus would have his disciples know the only real power in the universe is the divine will. Let the human will discover the secret of blending with this force of forces and it will be raised to omnipotence. From the time it becomes conscious of its privilege it acts without obstruction even in the domain of nature, if God's will so requires.

18 : 9–14. "*Some who believed in their own goodness.*"

What is condemned in the Pharisees here spoken of is the *spirit of self-complacency*.

God regards the self-blaming sinner with far more favor than the self-praising saint.

19 : 12. "*A nobleman went to a distant land.*"

In this parable, called the Parable of the Pounds, Jesus in effect says to his followers: You are to be rulers eventually, but you must be as traders first, and for a long time to come—village tradesmen, itinerant peddlers, so to speak. I give you each a hundred dollars. Do with it the best you can. Use it to the best advantage under the circumstances. Earn a livelihood. Make your fortune.

Here is a lot involving severe discipline. But the end contemplated by the master is not money making so much as *character building*—the development of a hardihood of temper and a firmness of will to be turned to good account when the obscure traders shall have been transformed into distinguished rulers.

19 : 24–27. "*Take the hundred dollars from him and give to him who has the ten hundred.*"

There is a law, in virtue of which every grace actively appropriated increases our receptivity for higher graces. Grace rejected diminishes our aptitude for receiving new graces. From this law of moral life it follows that all graces must be gradually concentrated in faithful workers and be withdrawn from negligent servants.

22 : 44. "*His sweat was like great drops of blood.*"

The intensity of the struggle in the Garden of Gethsemane becomes so great, it issues in a sort of beginning of physical dissolution. The words, "*as it were drops*," express more than a simple comparison between the density of the sweat and that of blood. Blood, the seat of life, is immediately under the influence of a man's moral life. We see how a feeling of shame causes the blood to rise to the

face. Cases are known in which the blood violently agitated by grief, ends by penetrating the vessels enclosing it. It drives outwards, and escapes with the sweat through the transpiratory glands.

Jesus had previously some symptoms precursive of a struggle like this (S. Luke 12:49, 50; S. John 12:27).

22:53. "*This is your hour, and the power of darkness.*"

These words are peculiar to S. Luke. But they present a point of coincidence, as regards the phrase, with S. Paul (Col. 1:13); and as regards the thought, with S. John (14:30).

In identifying the power that worked through human instruments against him with darkness, our Lord virtually claims himself to be the Light (S. John 8:12).

See also note on 22:44.

22:61. "*The Lord turned and looked at Peter.*"

The glance which was thus the turning point of S. Peter's life is mentioned only by S. Luke. As he was being led from Annas to the more public trial before the Sanhedrin, our Lord must have looked at S. Peter as he was sitting in the porch. This it was that brought about the change that led S. Peter, as in a moment, from the curses of denial to the tears of penitence. That glance of love, brought very forcibly back to S. Peter's memory his Lord's prediction. It recalled him again to his better self.

22:69. "*But from now on will the Son of Man be seated at the right hand of the power of God.*"

The dominant thought in S. Luke's mind in reporting these words was that even in the agony and death that are

now upon him our Lord is to be glorified (S. John 12 : 23). The Cross is to be his Throne.

22 : 70. "*You, yourselves, say I am.*"

The question that calls forth this answer is given by S. Luke alone. It is evidently a spontaneous cry of indignant horror from the mouths of the whole company of the Priests and elders. Compare a like outburst on a like occasion as recorded by S. John 5 : 17, 18. It apparently followed our Lord's answer to the adjuration of the High Priest.

23 : 1. "*Pilate.*"

We bring together here the chief known facts in the previous history of this Governor of Judea whose name is conspicuous as occupying a solitary prominence in the Creeds of Christendom.

When Judea became formally subject to the Roman Empire, on the deposition of Archelaus, a procurator, or collector of revenue, invested with judicial power, was appointed to govern it, subject to the Governor of Syria (2 : 2). This procurator usually resided at Cæsarea.

Pontius Pilate was appointed A. D. 25–26, as the sixth holder of the office. Prior to our Lord's trial, his administration had already been marked by a series of outrages on Jewish feelings. He had removed the headquarters of his army from Cæsarea to Jerusalem. So the troops brought their standards with the images of the emperor into the Holy City. The people were excited into frenzy. They rushed in crowds to Cæsarea to implore him to spare them this outrage of their religious feelings. After five days of obstinacy and a partial attempt to suppress the tumult, Pilate at last yielded.

He had hung up in his quarters at Jerusalem gilt shields inscribed with the names of heathen deities. Nor would he remove them till an express order came from Tiberius.

He had taken money from the Temple treasury for the construction of an aqueduct. This led to another tumult, which was suppressed by the slaughter, not only of the rioters, but also of casual onlookers.

Lastly, on some unknown occasion, he had slain some Galileans while they were in the very act of sacrificing (13: 1). This is probably what caused the ill-feeling between him and Herod (verse 12).

23: 9. "*But Jesus made him no answer.*"

It would be interesting to know just what were the questions Herod asked Jesus at this time. But whatever they were this one thing seems evident, the unbroken silence of the accused Son of Man must have been strangely and ominously impressive. And it is singularly suggestive when we remember how he had answered Caiaphas when he adjured him in the name of the Living God. He had spoken to Pilate in the tones of a sad gentleness (S. John 18: 33–37). To Herod alone, the incestuous adulterer, the murderer of his Forerunner John, he does not vouchsafe, from first to last, a single word.

23: 18. "*Barabbas.*"

S. John tells us that this man was a robber (18: 40). S. Luke (23: 19), and S. Mark (15: 7), say he had taken a prominent part with some insurgents in the city, and that he had committed murder in the insurrection.

23 : 43. *"To-day you will be with me in Paradise."*

The word "paradise" is first known to us as a Persian word. As such it was applied to land enclosed as a park or garden for a king or one of his princes. Used with such a meaning it is often found in Xenophon's Anabasis. Finding it so used, the translators of the Septuagint followed such a lead and as a result we find it in Song of Solomon 4 : 13; Eccles. 2 : 5; Nehemiah 2 : 8, and, above all, in Gen. 2 : 15, taking what we treat as a proper name as a description, and giving "the Paradise of Delight" for "the Garden of Eden."

In the figurative language in which the current Jewish belief clothed its thoughts of the unseen world, the Garden of Eden took its place side by side with "Abraham's bosom" as a synonym for the eternal blessedness of the righteous, thus presenting a vivid contrast to the foul horrors of Gehenna.

It is remarkable, however, that this is the one occasion on which the word appears as part of our Lord's teaching.

24 : 19. *"Jesus the Nazarene, a Prophet."*

These words show plainly these disciples had not risen to the belief that Jesus was the Christ, the Son of God.

They show also that now even that faith is tottering to its fall. But our Lord comes opportunely on the scene. He chooses this exceptional method of dealing with them as an important step in their spiritual instruction. In this way he leads them on from strength to strength, from the apprehension of the lower truth to the higher, until they at last come to a full and plain appreciation of it.

24 : 26. "*Ought not Christ to have suffered these things?*"

Suffering is a necessary condition of the glory that is to follow. This great truth became, from this time forth, almost an axiom of Christian thought (Heb. 12, and 1 S. Peter 1 : 11).

See also Exhortation in Office for Visitation of the Sick in the English and American Prayer Books.

24 : 28. "*He acted as though he was going further.*"

This was the crucial test of the effect of his previous teaching. Could they be content to let the unknown teacher pass on and be no more seen? It was impossible.

This incident shows us clearly the method of the Divine Teacher of men. He presses himself not unduly upon them. He stimulates the desire for further knowledge by suspending for a time the immediate inculcation of it.

24 : 35. "*He became known to them in the breaking of the bread.*"

The use by S. Luke of a term which, when he wrote, had already acquired a definite secondary meaning, as applied to the "breaking of the bread" in the Lord's Supper (Acts 2 : 42, 46; 1 Cor. 10 : 16), is every way significant. Indeed, it appears quite evident, he meant men to connect the recognition at Emmaus with their communion in the Body and Blood of Christ.

24 : 36. "*Jesus himself stood among them.*"

This account agrees with that in S. John 20 : 19. But S. John adds the fact that the doors had been closed for fear of the Jews.

The mode of appearance in both Gospels suggests the idea, as in verse 31, of new conditions of existence, exempted from the physical limitations of the natural body, and shadowing forth the spiritual body of 1 Cor. 15 : 44.

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5 : 30. "*Saloon-keepers and prostitutes.*"

The word here translated "saloon-keepers," is translated "publicans," in King James' Version and in the Revised Version. In the Revised Version the marginal note to S. Matt. 5 : 46 says "collectors or renters of Roman taxes." The latter is the literal meaning of the original word, but in itself it only gives a faint idea of the thought which it conveyed to our Lord's hearers. The Jewish collectors of Roman taxes in our Lord's time were looked down on as a despised and disreputable class of people by those in authority in the Jewish Church, and all those who were strict followers of their theories and practices. We have no class of people among us to-day which is exactly analogous to that of the Jewish Roman tax collector, nor is there any which is hated and despised with the same intensity and abandon. The saloon-keeper of to-day comes nearest to being thought of and treated by at least certain great bodies of Christian people just as the old Jewish Roman tax collector was. This is our reason for adopting this translation. It was first suggested by our reviewer in the *Sunday-school Times*.

We have adopted the word "prostitutes" instead of sinners for a like reason. To the Jewish mind of our Saviour's time, in fact, ages before his time, to sin against God was likened to that which the prostitute does. Cf. Hosea 4 : 10; 5 : 3; Ezekiel 6 : 9; 23 : 3; Isaiah 57 : 3. Then again the modern use of the word "prostitute" as one who degrades and misuses his God-given gifts is thoroughly in accord with the idea which the original conveyed to our Lord's hearers. Compare S. Matt. 21 : 31, 32, a thoroughly parallel passage.

Acts—Notes.

According to the best manuscripts the title of this book is "Acts of Apostles."

The book is not a record of *the acts of the Apostles*, but merely of *some* of the acts of *some* of the Apostles. These are recorded by the writer interwoven with the acts of such other workers in the infant Church as are thought needful to make the story clear.

1 : 1. "*Theophilus.*"

Nothing is definitely known of the person to whom S. Luke addresses both his Gospel and Acts, but it is thought he was a person of rank and may be, a Roman officer.

Began. The Gospel is not a history of all that Jesus did, but only an account of the foundations which he laid for the superstructure of his Church.

The day he was received up.

The Gospel of S. Luke closes with a very brief account of the Ascension. Fuller details are now given so as to form a connection between the two narratives, and to indicate the purpose with which the latter is written.

1 : 6. "*Are you . . . restoring the kingdom to Israel?*"

This question shows how far the Apostles were even yet from comprehending the spirituality and unversality of the work to which Christ was sending them.

1 : 11. "*Galileans.*"

The Galilean dialect was a marked peculiarity of the Apostolic band. It seems also to have been our Lord's manner of speech (S. Matt. 26 : 73).

1 : 14. "*Some women.*"

Probably some of those who during our Lord's life had given of their means towards his support and had been at his cross and grave. See S. Luke 8 : 3; 24 : 22; S. Matt. 27 : 55.

The frequent mention of women during the course of Christ's ministry is a noteworthy feature of the Gospel Story. It shows very clearly the consideration he paid to womanhood and how he stood in this respect immeasurably above the great teachers of his own and every other land.

1 : 22. "*A witness with us of the resurrection.*"

The resurrection was the central truth, but to be a witness that it was truly Jesus who had risen, the man must have known him well before his crucifixion.

1 : 24. "*They prayed.*"

S. Luke here records only the purport of the prayer.

4 : 1. "*The chief priests and the captain of the temple.*"

For the first time in this book we come across the chief agents in the condemnation of our Lord. A few weeks or months had passed and they had no doubt congratulated themselves on having followed the advice of Caiaphas (S. John 11 : 49). They knew the body of Jesus had disappeared and they industriously circulated the story that the disciples had stolen it (S. Matt. 28 : 13, 15). Now the two

chief men among those disciples are teaching publicly in the very temple porch.

The Sadducees.

The higher members of the priesthood, Annas and Caiaphas, were of this sect (5 : 17). They had already been foremost in urging the condemnation of Christ. The shame of having been put to silence by him (S. Matt. 22 : 34) added vindictiveness to the counsels of a calculating policy. Now they find his disciples proclaiming the truth they had denied and proclaiming it as attested by the resurrection of Jesus.

4 : 5. "*The Scribes.*"

These were not only the copyists, but the interpreters and expounders of the law, and any new teaching would naturally be disliked by them.

4 : 6. "*Annas the high priest, etc.*"

These specially named are mentioned by themselves as representing the section that had probably convened the meeting, and came in to direct its proceedings. The order of the first two names is the same as in S. Luke 3 : 2, and as that implied in S. John 18 : 13, 24. Caiaphas had married the daughter of Annas. Besides this five of the sons of Annas succeeded him during his lifetime. He seems to have exercised a strong influence over affairs during the whole of his life.

4 : 8. "*Then Peter, filled with the Holy Spirit.*"

The Spirit of God upon him had changed him into another man. Compare 1 Sam. 10 : 6. The tense of the original implies an immediate and sudden inspiration giving the wisdom and courage and words needed at the time ac-

cording to the promises in S. Matt. 10 : 19, 20; S. Luke 21 : 14, 15.

4 : 10. "*In the name of Jesus Christ the Nazarene.*"

The boldness of this statement must have been startling. He does not shrink now from confessing the Nazarene as the Messiah. He goes further. He presses home the fact that though it was Pilate who had given the formal sentence, it was really they who had crucified their King.

4 : 19. "*Whether it is right, etc.*"

These words assert the right of conscience resting on divine authority to resist human authority which opposes it. In theory the declaration of such a principle goes without saying. In practice the question arises: Is there the divine authority claimed? Men who believe they have such authority are bound to act upon it. But they should first make sure of the grounds of their belief.

4 : 24. "*O Master.*"

The original here has reference to God as the absolute Master of the universe. It is seldom used of God in the New Testament yet it is worthy of remark that it occurs again in the writings of the two Apostles most prominent in the present instance (2 S. Peter 2: 1; Rev. 6: 10). We have in these words the earliest recorded utterance of the praises of the Christian Church. The first stanza has its antistrophe in the fourth, the second in the third. The parallelism is perfect.

4 : 28. "*To do what thy hand, etc.*"

The great problem of the relation of the divine purpose to man's free agency is here suggested, as it has already

been in 1 : 16 and 2 : 23, without any attempt at a philosophical solution.

4 : 32. "*In complete accord, and not one of them, etc.*"

This description is parallel with that in 2 : 42–47, as though the writer delighted to dwell on the continuance of that ideal of a common life of equality and fraternity for which all true prophets and preachers and philosophers have yearned, that condition in which the rights of property, though not abolished, were, by the spontaneous action of its owners, made entirely subservient to the law of eternal love.

6 : 1 "*The Greek-speaking Jews.*"

These are referred to in S. John 7 : 35 as "the dispersion among the Gentiles." They are referred to, also, as "the dispersion," the "sojourners of the dispersion," and those who were "scattered abroad" (S. James 1 : 1; 1 S. Peter 1 : 1). Many of the converts of the day of Pentecost must have belonged to the number of these Jews from foreign parts. They were already, perhaps, more numerous than the Jews of Palestine. As a rule they neither read the older Hebrew nor spoke the current Aramaic, but were familiar only with the Greek version of the Old Testament Scriptures.

6 : 2. "*So the twelve called the throng of the disciples to them.*"

The Apostles meet the crisis with singular tact and moderation. They do not resent the suspicion. They are not careful to vindicate themselves against it. They at once take steps to delegate that part of their work to others. See Exodus 18 : 25, as another example of a like wisdom.

The collective action of the throng on the other hand is strikingly in harmony with the Greek idea of the *ecclesia* (church), as the assembly in which each citizen might take his share in the discussions and in voting.

6 : 3. "*Seven reputable men.*"

This number of men was evidently fixed on because that was the number of persons chosen to manage public business in Jewish towns.

Spiritually minded and wise.

The Apostles do not limit their thoughts of the Spirit's working to prophecy and the gift of tongues. Wherever wisdom and charity and kindness are requisite, there is need of supernatural grace. By such aid alone can men rise above prejudice and passion to the higher heights of judicial fairness and repose.

6 : 5. "*Stephen.*"

Judging the men by the names they bear every one of them was a Greek-speaking Jew.

Some think that in Stephen the first martyr of the Church we have one of the earliest representatives of Roman Christianity. And there are many arguments advanced to show that he came to Jerusalem from Rome.

Others think he and Philip were of the number of the seventy whom our Lord sent into every city and village where he himself was going to come.

6 : 6. "*When they had prayed, they laid their hands on them.*"

This is the first mention of this act in the New Testament. It had an analogous meaning in the ritual of Israel (Numbers 27 : 3), in acts of blessing (Gen. 48 : 13, 14), and

the transmission of functions. It was used in the Jewish schools on the admission of a scribe to his office as a teacher. Through well nigh all changes of polity and dogma and ritual it has kept its place in the Christian Church with Baptism and the Lord's Supper among the unchanging witnesses of the Church's universality and permanence.

6: 7. "*A large number of the priests.*"

This fact is every way significant. No priest was ever mentioned as a follower of our Lord. Up to this time we see none of them influenced favorably by the preaching of the Apostles. But now there comes a decided change. A large number of the priests kept accepting the faith. No wonder we at once hear of Stephen being charged with saying the rites which Moses delivered were to be changed.

6: 10. "*Could not withstand his wisdom.*"

S. Stephen is the first Christian teacher of whom "wisdom" is thus specially spoken of. In the Gospels it is ascribed to our Lord (S. Matt. 13: 54; S. Luke 2: 40, 52), and we read of the wisdom of Solomon (S. Matt. 12: 42). In a writer like S. Luke it implies wider thoughts than those before prevalent, a clearer vision of the truth, the development of what before had been latent in hints and illustrations and dark sayings.

The speech which follows in the next chapter is an example of the method and power of his general teaching.

6: 11. "*Talking blasphemy against Moses and God.*"

As with our Lord so with Stephen. There is some truth in the false accusations. He no doubt had taught that the days of the Temple were numbered, that with it its ritual

would fall away, that the law of Moses must give way to the higher revelation in Christ, and that the privileges of the chosen nation are to be merged into the blessings of the universal Church.

7 : 2. "*Brother men and fathers.*"

This speech is clearly an unfinished fragment interrupted by the cries of the bystanders (verse 51). It was evidently reported to S. Luke by S. Paul.

It is the first great survey of the history of Israel as a process of divine education—the first development from the lips of a human teacher of principles which had before been latent. As such it contains the germs which were afterwards developed by S. Paul and the writer of the Hebrews.

7 : 9. "*The Patriarchs were jealous of Joseph.*"

Here is the first link in the long and strong chain of argument to show that the chosen of God are always opposed and rejected by those who for the time being are the representatives of the nation. Jealousy had actuated the patriarchs when they had sold Joseph. Jealousy had led their descendants to deliver up Jesus (S. Matt. 27 : 18). But man's evil will had not frustrated God's gracious purpose. Joseph became ruler over a great earthly kingdom. A greater glory and a far greater kingdom is now his whom they had but recently rejected.

7 : 11. "*A famine.*"

The persecutors of Joseph were afterwards glad to be allowed to become dependent on his bounty. That was a famine of material bread. There is another famine at hand. This is a famine of spiritual sustenance. Many who now persecute Stephen, many who were among the rejectors of

our Lord will be glad to turn to him for that bread of life which he alone can give.

7 : 16. "*They were carried over to Shechem.*"

This was according to a Samaritan tradition. There is no such record in the Old Testament as we have it.

Immediately after Stephen's death Philip goes to Samaria. Both of them, there are good grounds for believing, had been previously connected with this place.

S. Stephen shows the exclusive set of the Sanhedrin that the hated Sychar (Ecclus. 50 : 26; S. John 4 : 5) had a claim on all true Israelites. And it may well have been that his assertion of that claim was one of the provoking causes of the bitterness and rage against him which followed on his address.

7 : 22. "*Moses was instructed in all the wisdom of the Egyptians.*"

There is no direct statement to this effect in the Hebrew Scriptures, yet it is implied in the reference to Pharaoh's daughter and was in harmony with later paraphrases and expansions of Jewish history as commonly received at the time.

This passage is instructive as an indirect plea for the recognition of heathen wisdom as an element in the divine education of mankind, and as having contributed to fix the attention of the more cultivated and scholarly of the early Christian writers such as Clement of Alexandria, Justin Martyr, Origen, Jerome and Augustin on the teaching of Greek poets and philosophers, and having furnished them with a sanction for such studies.

7 : 27. "*Who made you a ruler and a judge over us?*"

The stress laid on this thought in verse 35 shows that in it we have the keynote of the whole argument. It goes to show how the whole history of Israel was marked by the rejection of those who, at each successive stage, were God's ministers and messengers for its good. And so it was with the rejection of Jesus.

7 : 31. "*A voice of the Lord.*"

All the divine manifestations of the Old Testament, or nearly all of them, resolve themselves into the appearance of angels. All manifestations addressed exclusively to the sense of hearing, into revelations by the Son, as the Logos, or eternal Word.

7 : 33. "*The place where you are standing is holy ground.*"

Here is reverence for the sanctity of a holy place. But it is not the Temple. Where God is, is the sacred place. It may be the Temple. It may be the wilds of a barren mountain-side.

Here is an implied answer to one of their most serious charges.

7 : 37. "*A Prophet like me will God raise up to you.*"

The parallelism between the experience of Moses with the people and that of Christ is now distinctly proclaimed, and shown to be a fulfilment of Deut. 18 : 18. From this point on there is greater condensation of thought and vehemence of speech.

We may now think of the Sanhedrin catching more distinctly the drift of his speech and beginning to show decided signs of excitement and emphatic disapproval.

7 : 42. "*The Book of the Prophets.*"

This is the name given by the Rabbins to the twelve minor prophets. The quotation is from the Greek translation of Amos 5 : 25, 26. They offered sacrifices to Jehovah but they kept hankering after the gods of Egypt and Chaldæa. So Jehovah rejected their divided worship.

7 : 44. "*As he directed who spoke to Moses.*"

Stephen admitted and asserted the divine sanction given to Tabernacle and Temple. He denied that the sanction involved perpetuity.

The thought thus implied is the germ of Hooker's great argument in the Third Book of his *Ecclesiastical Polity* (c. 11).

7 : 48. "*Yet the Most High does not live in buildings made by hands.*"

After all admissions this must at length be asserted and held without wavering.

The sequel shows the impression these words made on the hearers.

In this assertion by S. Stephen we hear an echo of that noted discourse with the woman at the well in Samaria.

S. Paul afterwards uses the same argument against the heathen temples of Jupiter and Athene at Athens (Acts 17 : 24).

Just as the Prophet says.

The truth which S. Stephen asserts is no new and strange assertion. Solomon himself made it at the very time when he was dedicating the Temple. In other words, the builder himself realized that the Temple was the witness, not of a local, but of a universal presence. So the words of the

quotation from Isaiah show (Isaiah 66 : 1, 2). The prayer of him who is "poor and of a contrite spirit" is equally acceptable wherever it may be offered. In other words, God through his prophet points out that he never was, and never can be, confined to any one earthly place.

7 : 51. *"You stubborn race, heathen in heart and ears!"*

The sudden change of manner and tone here from calm argument to vehement indignation must have had an external exciting cause. The Sanhedrin has become more than uneasy and impatient of such a plain and straightforward historical arraignment. The listening crowd, too, no doubt, by this time became uncontrollable. The accused must have seemed to them to be repeating his original offence with defiant boldness. So we can easily believe loud clamors now arose from them all in place of whispered murmurs.

7 : 52. *"Which of the prophets did your fathers not persecute?"*

S. Stephen here echoes his Master's thought (S. Matt. 5 : 12; S. Luke 13 : 34). Every witness for the truth had, in his day, to suffer.

7 : 58. *"A young man called Saul."*

This is the first mention made in the Acts of this great character. He was of the tribe of Benjamin. His father had settled at Tarsus and had there the privilege of Roman citizenship. He had a married sister in Jerusalem. He had been instructed at home in the Holy Scriptures and at the great schools of Tarsus in Greek literature and Philosophy. Traces of his Greek learning thus acquired are to be seen in his quotations from the Cilician Poet

Aratus (17 : 28), Menander (1 Cor. 15 : 33), Epimenides (Titus 1 : 12), and the Festival Hymn (14 : 17). He studied at Jerusalem under Gamaliel the greatest of living Jewish teachers.

7 : 59. "*Lord Jesus receive my spirit.*"

These words are memorable as the expression of direct prayer to Christ as God.

The Son commended his spirit to the Father, the disciple commends his to the Son.

8 : 9. "*Simon.*"

This man occupies a prominent place in the history and legends of the Apostolic Church. The name is of Jewish or Samaritan origin. He is the type of a class altogether too common then and now and at all ages in the history of the world. He was trading on the credulity of those about him by claiming supernatural power exercised through charms and incantations. His life was a series of strange adventures.

They all listened attentively to him.

The ready acceptance of the claims of the pretender may in part be traced to the impression made by the presence of "the Christ" there sometime before (S. John 4 : 42). Simon appears as the earliest type of those who were to come with lying signs and wonders "so as to deceive, if it were possible, even the chosen ones." (S. Matt. 24 : 24; 2 Thess. 2 : 9).

8 : 13. "*And even Simon, too, believed.*"

This was such a faith as that of which S. James speaks (S. James 2 : 14–19). It was neither preceded by repentance nor perfected by love.

8 : 14. *"When the Apostles at Jerusalem heard."*

The limitation which had at first excluded Samaria from the range of their preaching and work had now passed away (S. Matt. 10 : 5). The time has now come for them to be witnesses for Christ in Samaria. Old antipathies of race and worship at once give way. They at once send the two who are in many respects the chief of the Apostles, to give their blessing to the converts and to confirm them in the word.

8 : 40. *"Till he came to Cæsarea."*

Cæsarea was on the great road from Tyre to Egypt. So far as its historical importance is concerned it dates only from the Roman period. It rose to magnificence under Herod the Great. He built theatres, amphitheatres and temples and constructed a harbor as large as the Piræus at Athens. It appears from chapter 21 : 8, that Philip took up his permanent residence there and continued his evangelization from it as a centre. In ecclesiastical history it became famous as the scene, for a time, of the labors of the great Origen, and as the home of the historian-Bishop, Eusebius.

9 : 1. *"Still uttering murderous threats."*

The "still" implies a considerable interval. It is probably meant to intimate that this condition coincided with the duration of the mission work of Philip. All this time, in other words, Saul was living in an atmosphere of threats and slaughter. It was the very air he breathed.

The Way.

We have here the first occurrence of a term which soon became a distinctive appellation of the Christian religion (19 : 9, 23; 22 : 4; 24 : 14). It may have originated in the

words in which Christ had claimed to be the Way (S. John 14 : 6), or in his language as to the straight way (S. Matt. 7 : 13).

Women.

The mention of these is significant. It shows how prominent a factor they had become in the propagation of the Christian faith.

9 : 3. "*Damascus.*"

This is one of the oldest cities in the world. It appears in the history of Abraham (Gen. 14 : 15 ; 15 : 2). David placed his garrisons there (2 Sam. 8 : 6). It was the centre of the Syrian kingdom in its alliances and wars with Israel and Judah. At a later period it became the residence of the Ommiad Caliphs and the centre of the world of Islam.

A light from heaven flashed all round him.

The facts here noted stand parallel to those of the voice from heaven mentioned in S. John 12 : 29. It is not possible in such a history to draw a hard and fast line between the objective and subjective. In fact, the man himself cannot always say whether he is in the body or out of the body (2 Cor. 12 : 2, 3). It is enough for him that he sees what others do not see, and hears what others cannot hear, while they, too, hear and see enough to prove both to themselves and him that something has occurred beyond the ordinary.

9 : 4. "*Saul, Saul, why are you persecuting me ?*"

The narrative implies that the persecutor saw the form of the Son of man as well as heard his voice, and to that fact the Apostle afterwards refers in 1 Cor. 9 : 1 ; 15 : 8.

The way in which the Lord appeared to Saul seems to have been the same as when he appeared to Stephen.

9 : 5. "*I am Jesus whom you are persecuting.*"

In 22 : 8, the answer is given as "Jesus the Nazarene." This expression reproduces the very name which Saul himself, as the chief accuser of Stephen, had probably given expression to in a tone of scorn and hatred (6 : 14). It was the very form of the name which he had been compelling men and women to blaspheme. The third heaven, and the paradise of God, of which he speaks some years later, are experiences which belong to this period (2 Cor. 12 : 1–4). Compare Ezekiel 8 ; 1–4.

9 : 13. "*Lord, I have heard from a great many about this man.*"

These words indicate both the duration and character of the persecution in which Saul had been the leader. The report of it had spread far and wide.

9 : 15. "*A chosen instrument of mine.*"

The persecutor has been chosen by the Lord as the "tool" with which he will work out his will concerning the heathen. The words may possibly be interpreted as containing the germ of the illustration of the potter's vessel on which S. Paul dwells in Rom. 9 : 21–23, and implied that the convert was not only chosen, but moulded for his future work. This is the first place in which the thought of "election" or "choice" occurs. When we remember how frequently S. Paul dwells upon the thought (Rom. 9 : 11 ; 11 : 5, 7, 8 ; 1 Thess. 1 : 4) we see again how forcibly and permanently he was influenced by the instructor at Damascus through whom he learned what is here recorded.

To carry my name before nations and kings.

The mission of the Apostle was revealed in the first in-

stance to Hannaniah. He is one who welcomes the idea of Christian expansion on which the chief of the Apostles could never have entered except with just such teachings and revelations as are here recorded.

9 : 17. "*For I will show him what he must suffer.*"

With weak and wavering characters the prospect of suffering deters from embarking on an enterprise. With such a man as Saul of Tarsus, on the other hand, it has just the opposite effect. In his case it is rather welcomed as an opportunity, if not to atone for the past, at least, to manifest fruits worthy of his change.

9 : 24. "*They even kept watching the gates day and night to kill him.*"

It is probable, from this bitter antagonism of the Jews, that S. Paul's teaching already points to the breaking down of the "middle wall of partition" (Eph. 2 : 14), and the passing away of all on which they had prided themselves as their exclusive privileges.

From the first it almost seems as if Stephen had risen from the dead, and as if Saul of Tarsus is really the reincarnation of him whom he had caused to be put to death. At any rate, all through his most glorious and eventful life S. Paul shows continually that he is living in the spirit and power of that first Christian Martyr.

A fuller account of this episode in the Apostle's life is given in 2 Cor. 11 : 32.

9 : 26. "*When he had come to Jerusalem.*"

He, no doubt, followed the well traveled road through Samaria and came in contact with congregations of the

Church in Samaria. If this was so, it was not as a stranger he came among them later on (15 : 3).

9 : 27. "*Barnabas took him.*"

Barnabas appears to have been acquainted with S. Paul before his conversion and could well vouch for him to the Church in Jerusalem.

10 : 1. "*Now there was a man in Cæsarea.*"

We come now to a most decided stage of expansion in the Church's growth. The admission of Cornelius is the most crucial step yet taken on the road of progress.

Cæsarea was a cosmopolitan city of Greeks, Romans, Jews, Phœnicians and men from all parts of the then known world.

10 : 2. "*With all his household.*"

The soldiers and slaves about him as well as his own immediate family are meant. His influence for good is of the permeating kind. It acts on all who come in contact with him.

Always prayed to God.

It is naturally inferred from what follows that he has been praying for guidance as to the new faith which Philip had brought to Cæsarea. It may be, too, he had heard of the curing of Æneas and the raising of Dorcas. He had been a "proselyte of the gate." He is looking for further light on his spiritual way.

10 : 3. "*About three o'clock.*"

Cornelius was not a regularly circumcised Jew, but had accepted the Jewish rules of devotion and was religiously fol-

lowing them. This was the time of the evening sacrifice in the Temple at Jerusalem. See chapter 3 : 1.

About noon.

This also was one of the Jewish hours of prayer.

10 : 25. "*Fell down at his feet and worshipped him.*"

So Jairus had bowed down before Jesus (S. Matt. 10 : 18). So S. John bowed before the angel (Rev. 22 : 8). But note S. Peter's answer. It is the same with that of the angel. S. Paul at Lystra teaches the same truth (14 : 15). Such a homage must be paid to God alone.

10 : 28. "*It is forbidden to a Jew.*"

The strict Jew would not enter the house of a heathen, nor sit on the same couch, nor drink out of the same vessel. This was Pharisaism, however, not the real teaching of their Law.

10 : 35. "*In every nation he who keeps fearing him, etc.*"

The truth which S. Peter thus set forth proclaims clearly the equity and love of the father and sweeps away the narrow thoughts which confine salvation to the circumcised, as did the theology of the Rabbis; or to those who have received the outward ordinance of baptism, as did the theology of Augustin; or to those who have heard and believed the story of the Cross of Christ, as do some of the forms of Protestant dogmatism.

The language of S. Paul in Rom. 10 : 9–14, however, should be compared with this as showing that the higher knowledge brings with it an incomparably higher blessedness, and that the man first tastes the full meaning of salvation when he consciously calls on the Lord by whom he has been saved.

10:36. "*He is Lord of all.*"

Jesus is not a Prophet only and a great teacher. *He is Lord of all.*

10:43. "*To him all the Prophets bear witness.*"

As in S. Peter's earlier speeches in the second and third chapters, so here, we trace the result of our Lord's teaching given in the interval between the Resurrection and Ascension as to the method of prophetic interpretation, which sees, below all temporary and historical references, the undercurrent of testimony to the kingdom of which Christ was the head.

That remission of sins is received through his name.

This was the answer to their doubts and perplexities. Heathen as they are, they can receive that remission of sins which conscience, now roused to its full activity, taught them was the indispensable condition of acceptance and of peace.

They asked him to stay with them a few days.

This visit to Cæsarea is one of the great turning points in the Apostle's life and the whole life of the Church. In acting as he does here, S. Peter shows himself in essential agreement with S. Paul and, indeed, is himself, by what he has just now done, the opener of the door of the Church to the heathen.

11:2. "*Those who held to circumcision.*"

From this time on these constitute a distinct section in the Church and did much to trouble the Apostles and to retard the development of the Faith.

11 : 19. *"So those who had been scattered in different directions."*

A new and important section begins with these words. But it is to be noted that we are again carried back for a beginning to Stephen's Martyrdom (8 : 1–4). Philip has been followed into Samaria and Cæsarea. Others we have found in Damascus. Others went to Phœnice. In Cyprus they prepared the way for the coming of Barnabas and S. Paul.

Antioch.

We here learn for the first time of the contact between the Church of Christ and this great Syrian capital. The proselyte of Antioch who was one of Stephen's colleagues (6 : 5), may have been the one to plant the first seed of the Church in his native city. Through it the Church came into more direct contact with the higher forms of Roman life than at Jerusalem or Cæsarea. The city was stained with the vices of a reckless and a shameless sensuality. It was one of the greatest of the strongholds of Satan. Yet it was afterwards known as the mother Church of the heathen.

Talking about the word to none but Jews.

This was of course to be expected in the work of those who had left Jerusalem before the case of Cornelius had come up and a different ruling had been given.

The fact here stated seems to be given in contrast both to what precedes and what follows.

11 : 22. *"They sent out Barnabas."*

The choice of Barnabas was no doubt determined by his known sympathies for the work and his special adaptation for it. He also was from Cyprus.

11 : 24. "*He was a generous man.*"

Words of praise are comparatively rare in this history. As here expressed, therefore, they show how thoroughly they were deserved.

Full of the Holy Spirit and of faith.

These words are identical with those in which the writer had previously described Stephen (6 : 5).

11 : 25. "*Then he went to Tarsus to look for Saul.*"

This indicates the assurance that Saul would approve of the work and the confident belief that he was the right person to direct and organize it.

Saul no doubt heard of the grace of God that had been manifested at Antioch with great joy, and accepted the invitation to join in the work there with a ready mind.

11 : 26. "*The disciples were called Christians first in Antioch.*"

This name was first given in derision. It is never used in the New Testament by the disciples as a name of themselves. It was given to them by the heathen. The Jews called them the *Nazarenes* in the spirit of hostility and of scorn.

11 : 28. "*Agabus.*"

This same prophet appears again in chapter 21 : 10.

It occurred in the time of Claudius.

Claudius reigned from A. D., 41–54. His whole reign was noted for its frequent famines. Josephus speaks of one as more particularly affecting Judæa and Syria.

Sailed from there to Cyprus.

The population of the island was largely Greek. Salamis

owned Venus as its tutelary goddess. Paphos was the chief centre of her worship, which there, as elsewhere, was conspicuous for the licentiousness of the harlot priestesses of her temple. The copper mines farmed by Augustus to Herod the Great had attracted a considerable Jewish population among whom the good news had been preached by the Evangelists of 11 : 19.

13 : 6. "*A Magian.*"

This is the same name as that of the wise men from the east (S. Matt. 2 : 1). It is here used as it was by Simon in Samaria as a title describing his claims to wisdom and supernatural powers.

13 : 9. "*Saul, who was also called Paul.*"

The mention of this new name at this time seems to imply that it is now assumed for the first time and is taken as the result of Saul's connection with this Pro-consul.

13 : 15. "*After the reading of the Law and of the Prophets.*"

Lay preaching was an established custom in the synagogues. Any man of sufficient training was at liberty to speak.

The order of the Sabbath lessons was fixed. The Pentateuch was divided into fifty-three or four sections. To these were added special lessons from the Prophets.

The opening words of S. Paul refer to Deut. 1 : 31. This was the lesson for the forty-fourth Sabbath of the year which fell in July or August. The corresponding second lesson from the Prophets was Isaiah 1 : 1. He also quotes from this.

13 : 17. "*The God of this people Israel.*"

So far as the plan of his speech is concerned, at least, S. Paul follows in the footsteps of S. Stephen, and begins by a recapitulation of the main facts of the history of Israel. This was a theme of which they never tired.

13 : 22. "*I have found David the son of Jesse.*"

The words which follow form a composite quotation after the manner of the Rabbis. It is made up of Psalm 89 : 20, and 1 Sam. 13 : 14. The purpose of this opening as in the case of S. Stephen's speech, was to gain attention.

13 : 36. "*Fell asleep.*"

S. Paul uses the same word for death as the writer of Acts used of Stephen (7 : 36). It agreed with the current language so far as the idea of death being a sleep is concerned. It differed from it in thinking of that sleep, not as "eternal," but as the prelude to an awakening.

13 : 38. "*Sending away of sins.*"

This is the keynote of S. Paul's preaching as it was of S. Peter's (2 : 38; 5 : 31; 10 : 43), as it was of the Baptist (S. Mark 1 : 4; S. Luke 3 : 3), as it was of our Lord (S. Matt. 9 : 2, 6; S. Luke 7 : 47; 24 : 47).

13 : 41. "*Behold, ye despisers.*"

The fact that S. Paul quotes from Habakkuk (1 : 5), whose teaching that "the good man will live because of his faith" becomes henceforth the axiom of his life, is not without special interest. The sharp tone of warning, as in S. Stephen's speech (chapter 7 : 51), suggests the thought that

signs of anger and impatience had begun to show themselves among his hearers.

13 : 47. "*I have set thee for a light to the heathen.*"

This citation is interesting as the first example of the train of thought which led the Apostle to see in the language of the Prophets the divine purpose of love towards the whole heathen world. In fact here is the germ of the argument more fully developed in Rom. 9 : 25; 10 : 12.

13 : 47. "*As many as were ready for eternal life.*"

This is a more accurate rendering of the original than that of King James' Version. The Calvinistic idea of foreordination is not in the original here at all.

14 : 9. "*Saw he had faith to be cured.*"

Here, as usual, (S. Mark 10 : 23) faith is presupposed as the necessary condition of a wonderful cure. He used to listen to S. Paul and his faith was seen by that great Apostle in his steady look.

14 : 10. "*Stand up straight on your feet.*"

Compare S. Matt. 9 : 6; S. John 5 : 11; and Acts 3 : 6. The command which would have seemed but a mockery to one who did not rise beyond the limits of ordinary experience, is obeyed by the will which had been inspired by the new power which comes through faith in Jesus Christ.

14 : 11. "*In the Lycaonian language.*"

This language is said to have had affinities with the Assyrian. Paul and Barnabas did not understand it and did

not realize what the people were about to do until the oxen and garlands were actually brought before them.

Their own language would come more naturally to their lips in such a condition of excitement. But they also spoke and understood Greek in which the Apostles addressed them.

14 : 16. "*In bygone days he let all the heathen go their own way.*"

Here is one of the first principles of S. Paul's philosophy of history. The same thought comes out in his speech on Mars Hill (27 : 30). In Romans, chapters *one*, *two* and *eleven*, it is again presented in an expanded form as a more complete vindication of the divine government.

The ignorance and the sin of the heathen world had been allowed to run their course, as the Law had been used to do its partial and imperfect work among the Jews. These were all parts of one divine plan leading all men to feel the need of redemption and, in that sense of the term, they were preparing all men for the reception of the truth as it is in Christ. In other words "God has brought all to disobedience, and shut them up in it, so that he may have mercy on all" (Rom. 11 : 32).

14 : 17. "*He did not fail to give you evidence about himself.*"

Here again we have an outline of what is later on expanded in Rom. 1 : 19, 20.

In speaking to country people like those at Lystra, the great Apostle to the heathen naturally dwells most on the witness given through the divine goodness as manifested in nature. In addressing philosophers at Athens and at Rome

he points to the yet fuller witness of consciousness and conscience (chapter 17 : 28; Rom. 2 : 14, 15).

In his kindly acts.

The "joy of harvest" (Isaiah 9 : 3) was the common inheritance of both.

The latter part of this address from "by sending you rain from heaven" is so distinctly rhythmical in the Greek that it is apparently quoted by S. Paul from some Greek hymn of praise which he had heard in a harvest festival and so he here makes use of it as he afterwards does the altar to the unknown God at Athens and the Greek poetry he there quotes (17 : 23).

14 : 19. "*They stoned Paul.*"

The blinding, stunning blows now fall on him as they had before fallen on Stephen. He had been in danger of this time and again before. Now he is actually made to go through the same experience as he helped to bring on Stephen. As martyr he expiates his guilt as the one time persecutor. Years afterwards his sufferings at Lystra stand out in his memory with a marvelous distinctness (2 Tim. 3 : 11).

14 : 21. "*The Faith.*"

This means "what they had been taught" as in 1 Tim. 5 : 8; Jude, verses 3, 20.

Through many troubles.

In the light of what S. Paul had just suffered among them this teaching is decidedly significant. In his latest letter to Timothy who was a native of Lystra and, perhaps, present at this time as already a disciple, there is a touching reproduction of this teaching (2 Tim. 3 : 12).

14 : 27. "*So when they had arrived.*"

About two years (A. D. 45–48) had passed since they had been sent out on their mission and we may well believe there was decided eagerness to hear what their experience had been.

"*The door of faith to the heathen.*"

This comes in here as a fragment from S. Paul's speech. It is the first occurrence of a characteristic phrase (1 Cor. 16 : 1; 2 Cor. 2 : 12; Col. 4 : 3). Compare Rev. 3 : 8, remembering that S. John and S. Paul represented two different sections of the Church (Gal. 2 : 9).

15 : 1. "*Now certain ones came down from Jerusalem.*"

Here begins the account of the first great controversy in the Christian Church. The discussion over Cornelius (11 : 18) was only preliminary. The opponents of S. Peter in that case have strengthened themselves for a righteous war. For had not circumcision been given as an "everlasting covenant" (Gen. 17 : 13)? And it had never been abrogated. Who then are these new teachers that they should dare to change what God himself had established?

These Judaizers went even further than this. They carried their principles to their logical conclusion. Like the mediæval dogmatists in the case of baptism, they excluded the uncircumcised from all hope of salvation.

15 : 4. "*They were welcomed by the Church and the Apostles and elders.*"

The position of the Apostles was in many ways unique as compared with anything in the Church to-day. They remained at first at Jerusalem guiding the progress of the Church at large, as a kind of central council. They con-

sulted with the "elders," and submitted the result of their deliberations to the Church at large.

The three sections, then, stood to each other as the *Boulè* or council, the *Gerusia*, or senate, and the *Ecclesia*, or assembly, in a Greek republic.

15 : 5. "*Some of the party of the Pharisees.*"

This is the first distinct mention of the conversion of any of the Pharisaic party.

It appears, from Galatians 2 : 1, that here, as in so many later controversies, the general issue was debated on an individual case. Was Titus—a Greek, that is, a heathen, whom S. Paul had brought up with him—to be circumcised or not?

The position which Titus occupied in this controversy gave him a special fitness for the work to which he was afterwards assigned (Titus 1 : 10, 14, 15).

15 : 6. "*So the Apostles and elders held a meeting.*"

This meeting rightly takes its place as the first in the long series of councils which mark the course of the Church's history. It bore witness to the great fact that the government of the Church was not to rest in the autocracy of a single will, but in the deliberative decision of those who, directly or indirectly, represented the whole community. Presbyters had an equal voice with the Apostles. Those whom we call the laity were present at the deliberations and gave their vote.

15 : 7. "*After there had been a great deal of discussion.*"

Light is thrown on the character of this debate by S. Paul's account of it in Gal. 2 : 2–10. In his private inter-

views with S. Peter, James, and John, S. Paul went further and more strongly into his side of the argument than he did before the whole assembly. He did not wish to startle them too much with his extreme and radical views. These pillars of the Church accepted his position. Both the history of the council as here given and their own Epistles show this.

Peter got up and said to them.

The position taken by the Apostles here is one of authority, not of primacy. If the latter can be said of any one from what is here seen it must be said of S. James.

15 : 9 "*Purified their hearts by faith.*"

Here is the assertion of a higher ideal of purity by far than that on which the Pharisees were insisting. He has learnt to call no man common or unclean (10 : 28). He now sees clearly real purity is in the heart first of all, and not in the flesh. Compare Titus 1 : 14.

15 : 10 "*Putting on the necks of the disciples a yoke.*"

No words of S. Paul could be stronger or clearer than these. They reproduce the thought of our Lord most faithfully (S. Matt. 23 : 4).

15 : 11. "*We believe.*"

This is his closing argument and the climax of his thought on the subject. Jew and heathen are on the level as regards the need of faith in Christ.

This is the last appearance of S. Peter in the Acts.

15 : 12. "*Signs and wonders.*"

The stress laid on these had special reference to the character of those opposing the position of Paul and Barnabas. Signs had been done among the heathen as freely as among

the Jews, so those who did them must have been sent by God. See John 3 : 2; 9 : 31–33.

15 : 13. "*James said.*"

The position which James the brother of the Lord here takes in the council is clearly that of preëminence. No one speaks after him. He sums up the debate. He proposes the decree. He submits it to the council for approval.

15 : 14. "*Visited the heathen to take from among them a people.*"

According to their own ideas the Jews held the exclusive right to be called the "people." The rest of mankind constituted the "nations," the "heathen." S. James here recognizes the fact that a change has now come. He recognizes it as fully as S. Paul does, when in Rom. 9 : 26, he quotes the memorable prophecy of Hosea 1 : 10.

15 : 17. "*The rest of men.*"

The fact that the inference drawn from the passage mainly turns on this clause in which the Greek version, which S. James quotes, differs from the Hebrew, shows that the discussion was conducted in Greek. For this is the clause above all the rest which is a prophecy of the conversion of the heathen.

15 : 18. "*These things known from of old.*"

These words are an implicit answer to the charge of unreasonable innovation, and we do well to remember when we are tempted to offer an obstinate resistance to what seems to us an undesirable novelty, that we ought first to enquire whether the "signs of the times" are not infallibly

pointing out to us that it is an integral part of the divine plan included in that most welcome saying: "Look, I am making everything new."

16 : 9. "*A Macedonian was standing begging him.*"

This explains all the varied promptings and drawings-back of the last few stages of his journey. This is the door to which he has been constantly led on. The faith of Christ must be carried from Asia to Europe.

16 : 10. "*We at once tried to go out to Macedonia.*"

The use of the pronoun in the first person here, instead of the third, as it has been up to this time, makes it probable that S. Luke at this point joins S. Paul at Troas and becomes an actor in the events which he records.

16 : 40. "*Encouraged the brothers.*"

Lydia's house seems to have been the meeting-place of the brotherhood as well as the lodging of the Apostle and his company.

The third person is here again introduced into the narrative. This seems to indicate that S. Luke stayed at Philippi.

17 : 11. "*These were nobler than those in Thessalonica.*"

The Bereans were generous by nature and of a loyal temper. These qualities were admired by the Apostle and by the historian who tells us about them. They could not be made the slaves of prejudice. They listened with impartial judgment to the words of the preacher. They neither allowed themselves to be unduly persuaded by him nor did they fail to catch the great importance of the truths he was bringing to their attention. So with a quick and clear in-

telligence they at once began an exhaustive searching of the Scriptures, to find out for themselves the grounds for the assertions upon which S. Paul based his argument.

He seems to be a proclaimer of some foreign deities.

This was the charge on which Socrates had been condemned (Xenophon, Memor. 1 : 1, § 1).

The resurrection.

In 1 Cor. 15 : 35 we see the character of the objections his hearers naturally raise to this doctrine and the way he meets them.

17 : 19. "*The Areopagus.*"

The charge of bringing in "foreign deities" was one which came under the jurisdiction of the Areopagus court. So it appears that those who seized Paul hurried him there and called for a preliminary hearing. His speech was not an answer to a distinct accusation. Yet when the judges heard it they evidently looked on the matter as calling for no special action and so the Apostle went off free.

17 : 24. "*The God who made the world.*"

This is no Epicurean god. He is not one who dwells apart from man without any thought or care for him. Nor is the world a thing of chance as those philosophers were teaching. It is rather the handiwork of God, and all things in it are of his creation.

Does not live in temples made by hands.

Here again is a reproduction of S. Stephen's thought. See note on chapter 7 : 48.

17 : 25. "*Nor do human hands minister to his wants.*"

The previous thought strikes at a false theory of temples. This is meant to break down a false theory of worship.

God is the giver of every good and perfect gift. He can be pleased with nothing from our hands but justice, mercy and truth.

17 : 26. "*He made every race of men from one stock.*"

We have just had some fundamental thoughts from S. Paul's Philosophy of Religion. We now have some from his Philosophy of History.

"*Their appointed seasons and the limits of their settlements.*

Few words, even in S. Paul's teaching are fuller of meaning. They justify everything the wise of heart have said as to the "manifold wisdom of God" in the history and education of mankind. In other words, each particular race of men has its special gifts of character. Every one has its special work to do. And so we all have something to learn from Hebrew thoughts of God, from the Greek sense of beauty, from the Roman idea of law, from Teutonic truthfulness.

All local circumstances of soil and climate that influence character come under the head of "the limits of their settlements."

17 : 27. "*Might search for God if, after all, they might feel their way to him and find him.*"

The whole order of the world's history has been planned for the education of mankind, and to wake longings which nothing earthly can satisfy. In this great scheme the different religions of the world are as the movements of one who climbs

> "Upon the great world's altar stairs
> That slope through darkness up to God."
> *In Memoriam*, 54.

And yet he is not far from any one of us.

Here is an appeal to every man's conscience and consciousness. There in the depths of each man's being, not in temples made by hands, men can find God and hold precious communion with him.

He is here speaking to men of high philosophic culture and introspective analysis, so he appeals to that which is within rather than to that which is without as he did to the less cultivated audience at Lystra (14 : 17). In other words, he wishes to tell them, the word is very near them, in their mouth and in their heart, that they may do it. Compare Deut. 30 : 11–14.

17 : 28. "*In him we live and are moved and exist.*"

Each of the verbs here used has a technical meaning in Greek philosophy. "We live" points to our animal life. The next does not refer to our power of bodily motion in space, but to our emotional nature, to our internal movements or passions. The third has reference to that which constitutes our true essential being including our intellect and will. So what these words are meant to express is not merely the omnipresence of Deity, but that the power for our every sensation and thought and act comes from God.

Just as some of your own poets have said.

Aratus from whom Paul here quotes was of Cilicia like himself. He had flourished about B. C. 272, and had written a poem under the title Phænomena. Like words are found in a hymn to Jupiter by Cleanthes (B. C. 300).

For his offspring also are we.

Had S. Paul not been a Greek scholar as well as a devout student of the Hebrew Scriptures he would not have had this timely quotation at his tongue's end. His method is one from which modern students may well learn a lesson.

He does not begin by telling men they are children of the devil. The fault he finds with them on the contrary is that they have taken too low an estimate of their position. Compare this method with that of our Lord in the parable of the prodigal son.

17 : 29. "*So since we are the offspring of God.*"

If we are God's offspring our conception of him should mount upward from what is highest and best in our moral and spiritual natures instead of passing downwards to what is below us.

17 : 30. "*Having overlooked the times of ignorance.*"

This thought is one in which S. Paul evidently found comfort. He sees in ignorance a mitigation of their guilt. And in teaching this he is reproducing what his Master taught in S. Luke 12 : 48.

17 : 31. "*Because he has fixed a day.*"

In saying this S. Paul would seem to most of his learned hearers to be falling back into popular superstition. Such things as Minos and Rhadamanthus, and Tartarus and the Elysian Fields they had come to think of as belonging to the childhood of the individual and of the race. As Juvenal puts it (Sat. 2 : 149) :

> "E'en boys in disembodied spirits scarce
> Believe, and realms beyond the grave."

By a man whom he has appointed.

Up to this point they had listened attentively, but that the dead should be raised again seemed to them, as to the Sadducee and to Greeks generally, absolutely incredible (Chapter 26 : 8; 1 Cor. 15 : 35).

17 : 34. *"Dionysius the Judge of the High Court."*

As the constitution of the Court of the Areopagus required its members to have filled a high magisterial office, such as that of Archon and to be over sixty, Dionysius must have been a man of some note. According to a tradition handed down by Eusebius he afterwards became Bishop of Athens.

"Several others."

The contrast between this and the many converts mentioned at Thessalonica and Berea is very significant. Nor is it less to be noted that there is an absence of any reference to Athens in any of S. Paul's Epistles. It would seem as if he afterwards made up his mind that little was to be gained by discussing the great questions of natural theology and so when he went to Corinth he determined to know nothing "but Jesus Christ and him crucified" (1 Cor. 2 : 2).

18 : 10. *"I am with you."*

Men might distress him but Christ was with him. We have in these words to S. Paul a personal application of the great and all inclusive promise to the Church at large (S. Matt. 18 : 20).

18 : 11. *"So he settled down."*

Corinth now becomes the centre for proclaiming the word in all the surrounding parts of Greece. The unimpeded progress of this period came to him as an abundant fulfilment of the Lord's promise, and prepared him for the next persecution which was yet to come.

19 : 19. "*A number of people who had been practising magic.*"

Magicians and astrologers swarmed in the streets of Ephesus, and there was a brisk trade in the charms, incantations, books of divination, rules for interpreting dreams, and the like, such as have at all times made up the structure of superstition. The so-called "Ephesian spells" were small slips of parchment in silk bags, on which were written strange cabalistic words, of little or of lost meaning.

Fifty thousand dollars.

This is the equivalent of the original in round numbers so far as the modern purchasing power among us is concerned. The actual money value is about eight thousand dollars.

19 : 21. "*I must see Rome also.*"

This is the first recorded expression of a desire which we learn from Rom. 1 : 13; 15 : 23, had been cherished for many years.

19 : 25. "*My men, you know that our prosperity depends on this business.*"

The opening words of Demetrius bring before us, with an almost *naïve* simplicity, the element of vested interests which has always played so prominent a part in the resistance to religious and political reforms.

21 : 10. "*Agabus came down from Judæa.*"

Looking to the previous relations between S. Paul and Agabus at Antioch (11 : 27), we may well believe the latter, foreseeing the danger to which S. Paul would be exposed, came down to Cæsarea, in a spirit of friendly anxiety, to warn him not to come.

21 : 12. "*We and the people of the place.*"

Even the courage of S. Luke seems to have now failed him. At least this is the first indication that S. Paul's companions joined in the entreaties for him to desist from his purpose of going up to Jerusalem.

21 : 25. "*As to the heathen who have believed.*"

See note on 15 : 20.

S. James still adheres to the decision of the Council of Jerusalem. S. Paul readily acts on the suggestion. He is ever ready to become all things to all men. And so all promised well. But danger springs up from an unexpected quarter. The very thing which was meant to do away with it brings it on.

21 : 28. "*Fellow Israelites help! This is the man.*"

They bring against S. Paul, in almost identical terms, the very accusation which he had brought against S. Stephen (6 : 11–13).

21 : 36. "*Away with him!*"

This was the very same cry which was raised against Jesus as he stood before Pilate (S. Luke 23 : 18).

21 : 40. "*Paul stood on the steps.*"

Twenty-five years before, Stephen was thus defending himself and this man of Tarsus was one of his most hostile hearers. He is now in Stephen's position.

22 : 19. "*Lord, they themselves know I used to imprison, etc.*"

This was partly an extenuation of the unbelief of the people and partly an expression of the hope that they too

might listen when they saw him whom they had known as a vehement persecutor proclaiming the faith which he had once destroyed.

22 : 21. "*I shall send you far away to the heathen.*"

The crowd had listened impatiently, we may believe, up to this point, as he himself had once listened to Stephen. But this thought was too much for them still as it was then for him.

22 : 22. "*Away with such a fellow from the earth.*"

The scene was ominously like that in which S. Stephen's speech ended. See note on 21 : 36.

22 : 23. "*Tearing off their clothes.*"

This was evidently in preparation to stone him as they did Stephen. See chapter 7 : 58.

A clear conscience.

Such a reference is eminently characteristic of S. Paul. Compare 1 Tim. 1 : 5 ; 2 Tim. 1 : 3 ; Rom. 2 : 15 ; 1 Cor. 4 : 4 ; 10 : 25.

Conscience is not an infallible guide. It requires illumination. Each of us needs constantly to pray for more light on the pathway of our lives. Yet it is never right to act against the dictates of our consciences.

23 : 2. "*The high priest told those standing by him to strike him on the mouth.*"

The name of the high priest at this time was Hannaniah the son of Nebedæus. He was conspicuous for cruelty and injustice and had been sent to Rome a prisoner to be tried before Claudius (A. D. 52). But he was allowed to return to Judæa. This assertion of a life so opposed to his own

was taken as a personal insult. The cap fit him altogether too well and he raged with a brutal cruelty which reminds one of Baxter's treatment by Jeffreys.

23:11. "*Courage!*"

The Apostle to the heathen did not lack ordinary courage. He was free from personal fear more than the great majority of men. But the day had been a hard one. Was he never to see Rome, the goal of his ambition? Was he never to preach Christ in the great centre of the Roman world?

24:24. "*Felix came with his wife Drusilla.*"

Drusilla was the daughter of the first Herod Agrippa and brother of the second.

She may have connected her father's tragic end at Cæsarea with the part he had taken in persecuting the Faith in the person of James and Peter.

24:25. "*Righteousness and self-control and the coming judgment.*"

S. Paul did not belong to the class who compassed sea and land to make a proselyte (S. Matt. 23:15). He, no doubt, knew well the profligate lives of the two before him. So he presses home the truths their condition so much needed. He seeks to arouse their consciences to something like activity. He strives to make the guilty pair feel that the warnings of conscience are but the presage of a divine judgment which will render to every man according to his deeds.

Felix became terrified.

His conscience was not dead in him, but its voice is stifled by the will.

25 : 10. "*I am standing at Cæsar's judgment seat.*"

Paul prefers the civil to the ecclesiastical tribunal. It was his right as a Roman citizen to be tried by a Roman court.

I appeal to Cæsar.

By this appeal S. Paul delivered himself from the injustice of a weak and temporizing judge and made his long delayed journey to Rome a moral certainty.

25 : 13. "*King Agrippa and Bernice.*"

This is Herod Agrippa the second and his sister, one of the worst women the world has ever had.

25 : 14. "*Festus laid Paul's case before the King.*"

He probably thought Agrippa who was a Jew himself could throw some light on the peculiar position of the prisoner.

25 : 25. "*I found he had done nothing deserving death.*"

This is an emphatic declaration on the part of Festus that the accusers had failed to sustain their indictment. Why then did he hold him? Is it a wonder he needed advice to enable him to send Paul to Rome with some sort of reason for the appeal?

26 : 1. "*Then Paul stretched out his hand.*"

This gesture with the hand reminds one of the same way in which he began his address on the stairs of the tower of Antonia at Jerusalem (21 : 40). Here, however, there is a chain on the other one attached to a soldier who has him in charge.

26: 2. "*I think myself happy, King Agrippa.*"

Here is S. Paul's characteristic frankness and courtesy, but no fawning. He, no doubt, knew well the despicable character of the man. Yet he also knew he was well acquainted with Jewish customs and laws and so could judge him intelligently.

26: 8. "*Why should it be thought incredible with you that God raises the dead?*"

S. Paul here appeals to Agrippa II. as a believer in the sacred books of Israel in which instances of resurrection are recorded (1 Kings 17: 17–23; 2 Kings 4: 18–37).

26: 10. "*When they were put to death.*"

As recorded in chapter 9: 1 he was breathing an atmosphere of slaughter and uttering murderous threats. The Martyrdom of Stephen then seems to be given only as a sample of many others of the time.

26: 14. "*It is hard for you to be kicking against goads.*"

This was one of the oldest and most familiar of Greek proverbs (Æschylus, *Agam.* 1633. Pindar, *Pyth.* 2: 173. Eurip. *Bacch.* 791). It does not occur in any collection of Hebrew proverbs.

"With God we may not strive:
* * * * * *
But to bow down the willing neck,
And bear the yoke is wise;
To kick against the goads will prove
A perilous emprise."
Pind. *Pyth.* 2: 173. *Trans. by Plumtre.*

The goads against which S. Paul had been kicking were the promptings of the Spirit within him, the misgivings and warnings of his conscience.

26: 21. "*It was for this reason.*"

With this brief touch, avoiding any elaborate vindication of his own character S. Paul indicates the real cause of the hostility of the Jews. The one unpardonable sin he had committed in their eyes was that he had been teaching the heathen that they might claim every gift and grace which had before that been looked on as the special privilege and prerogative of Israel.

26: 24. "*Your great learning is driving you mad.*"

That one who had been crucified should rise from the dead and give light to the heathen seemed to Festus the very hallucination of insanity.

26: 25. "*I am not mad, your honor.*"

There is no more forcible proof of genuine sanity than this characteristic union of a calm protest with the courtesy which continues through much provocation to give to rulers their due.

26: 28. "*With but little persuasion you are making a Christian of me.*"

Agrippa's words are not, as is commonly thought, the expression of a half-belief, but of a cynical sneer. It was evasive as well as derisive. He shrunk from a direct answer to the question which had been put to him.

26 : 29. "*I would to God that whether with little or with much.*"

Here also the "almost" of King James' translation must be abandoned.

26 : 32. "*This man could have been discharged, etc.*"

This decision shows the wisdom of S. Paul's action. The authorities realize the matter cannot be hushed up nor gotten rid of. So the Apostle at last gains the safe journey to the imperial city which had for so many years been the great desire of his soul.

27 : 20. "*And when neither sun nor stars were shining.*"

It must be remembered this was long before the invention of the compass. The only guides of the sailor, therefore, were the sun and the stars. So when these failed them they were in peril indeed. In the words of the text: "All hope of being saved was at last taken away."

The attempts to lighten the ship imply that there was a leak. All these things and the want of food aggravated their despair.

27 : 21. "*Paul stepped forward and said.*"

Like the sailors in Jonah 1 : 5 we may believe they were all busy calling every man upon his god. But the Apostle had been passing his hours of darkness in silent communion with his God, and now he comes forward with the divine assurance that his prayer has been heard.

27 : 22. "*I urge you to take courage.*"

Look and tone and his whole manner gave force to his words. It was something in such a scene of misery and

dejection to see at least one man brave and calm and serenely confident.

27 : 29. "*Four anchors from the stern.*"

In ancient navigation as in modern the anchors were commonly cast from the bow. In the battles of the Nile and of Copenhagen, however, Nelson had his ships anchored at the stern, and the fact derives peculiar interest from the statement that he had been reading Acts 27 on the morning of the engagement. This caused the ship on which S. Paul was, to swing with her head to the shore.

27 : 31. "*If these do not stay in the ship you cannot be saved.*"

Clear discernment of the situation and prompt action spoke out in the Apostle's words. The assurance which had just been given was to be realized, not by the apathy of a blind fatalism, but by the coöperation of each single will.

The thoughtful vigilance of S. Paul, even in those hours of darkness and despair, was eminently characteristic of his thoroughly trained and disciplined mind.

27 : 33. "*Paul kept urging them all to take something to eat.*"

Once again the practical sympathy and insight of the Apostle comes prominently forward. The sailors had been detected at a nefarious undertaking. Their attempted escape had been frustrated. They would naturally become sullen and unwilling workers. Here is a means to overcome this undesirable state of affairs. Soldiers and sailors alike need something to eat. This will bring them again together. It will do much to lessen their despair. It will

do away with much of the cause for irritability and moroseness. In eating together the physical food they would come again naturally to the sense of restored companionship.

27 : 35. "*He took bread, gave thanks.*"

This act was a common practice of devout Jews at the beginning and the end of meals.

28 : 16. "*Paul was allowed to remain by himself.*"

Captain Julius no doubt gave a good report of him and did much to bring about his liberal treatment in Rome at this time.

28 : 20. "*It is for the sake of the hope of Israel I am bound with this chain.*"

He was entrusted to the keeping of a single soldier now and bound to him by the chain.

28 : 30. "*So he kept staying in his own hired house.*"

He was not allowed to go out but his friends were allowed free access to him. So what seemed at first a great hindrance to his work, was so ordered by divine governance, as he afterwards acknowledged, that it "actually tended to help on the Good News."

28 : 31. "*Without any one hindering him.*"

The history closes here somewhat abruptly. But S. Luke did not aim at setting before his friend Theophilus who was an Italian convert more than the stages by which S. Paul had been brought to the imperial city.

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